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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: The same Spirit that raised Christ Jesus from the dead dwells in me, and I am restored to health and wholeness.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The riches of the kingdom now appear in the earth, and I rejoice in universal prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

BY CHARLES FILLMORE

THE WORLD'S literature and everyday happenings testify to the innate tendency of men to pray in great emergencies. Students have given various causes for this almost universal calling upon God, but few have granted that prayer is man's reversion to his original estate; that is, to his natural spiritual unity with his source. If, as Paul asserts, the same Spirit that raised up Christ Jesus from the dead, dwells in us, it follows logically that all the attributes of that Spirit are also present. According to Genesis, before man developed double-mindedness he received instruction from Jehovah; and even after that, in important events he was warned of what would follow transgression.

If the Spirit of God were withdrawn from the human family for one instant they would perish. There is a Spirit in man that knows this and holds tenaciously to the divine "power plant." Man's double-mindedness has issued in an inner and an outer consciousness. This duality has also produced so-called heaven and earth,

or (in terms of personality) mind and body. This separation by man of his consciousness into two parts has issued in a whole horde of artificial conditions that would not exist if the original unity had been preserved. Hunger, thirst, cold, heat, nakedness, poverty, sickness, and death resulted from the break of the power line between Spirit and body. Jesus made Himself an equalizer and transformer between the high voltage of Spirit life and the weak current of humanity. Through Him we harmonize mind and body and one by one the whole race is brought into unity with the Father.

But unity with God-Mind is natural to man, and when he has exhausted all outer sources of help, while retaining consciousness, he automatically appeals to God. This instinctive recognition of Spirit and call to it for help, is the explanation of why men of no religious affiliation pray when they are in extremities.

The press is filled with examples of how soldiers and sailors on sea and land and in the air have been saved by prayer. The recent account of James C. Whittaker of the wreck of the airplane in which was Capt. Eddie Rickenbacker and others is remarkable for the emphasis he puts upon their prayers as the source of their supply of meat, fish, and water. They read the Bible and they prayed not once but many times and, according to the writer, were never disappointed. They were not a praying lot, but starvation and thirst drove them to turn to their only resource, and they were amazed at the quick results. The experience produced a pronounced change in the life of the narrator, Lieutenant Whittaker, who says at the conclusion of the newspaper series:

"It was Bartek's khaki New Testament, zippered

and waterproof, that was one of our greatest sources of solace during the ordeal. It led us to prayer and prayer led us to safety.

"In that way, our ordeal was a blessing—to me at least. For forty-one years I had lived a selfish life, believing in Jim Whittaker and practically no one else. It took something cataclysmic to change me. . . . I am happier spiritually than I have ever been in my life."

A Unity boy in the South Pacific writes to his family in Kansas City that their ship was being bombed by the Japs and there was only slight protection from the Allied airplanes. They had been hit several times and the ship was afire. The order to abandon the ship was expected at any moment. Then, he said, it came to him to pray for protection. He asked some of the other boys to join him in prayer, which they did, and to the astonishment of all on board a very black cloud formed right over their heads, concealing them from the Jap planes, and they sailed safely away.

This clipping is from a New York paper:

"A British submarine lay disabled on the ocean floor. After two days hope of raising her was abandoned. The crew, on order of the commanding officer, began singing 'Abide with Me.'

"The officer explained to the men that they did not have long to live. There was no hope of outside aid, he said, because the surface searchers did not know the vessel's position.

"A sedative was distributed to the men to quiet their nerves. One sailor swooned. He fell heavily against a piece of equipment and set in motion the submarine's jammed surfacing mechanism.

"The submarine went to the surface and made port safely."

The surprising thing is the freedom with which these untrained Christians confess that they prayed and got results. Two aviators lost in the jungles of New Guinea pray for food, and when they turn around there is a bush loaded with berries. Another prays for guidance, and at the next turn he meets a native who points the way.

And so every day we read of soldiers and sailors who have never prayed before suddenly turning to God for help in times of unusual danger.

We can in a measure account for this unusual turning to God by those abroad by the fact that their mothers, fathers, sisters, and sweethearts at home are making prayers for them daily. No sincere prayer is ever made in vain, and where a mother prays for her son the spiritual ethers carry the message both to God and the boy. The laws of transmission in the spiritual ethers have not been measured like those of the radio, but they are undoubtedly as exact and unchangeable. A radio transcript can be made and reproduced later. So a mother's prayer can travel on waves of Spirit light, charge the spiritual consciousness of the recipient, and break into the conscious mind just when it is most needed.

The great need of the world is more faith in Spirit and a better understanding of its laws. In asking God for favors few think about the relations between God and man and the communication conditions necessary to a response. It is taken for granted that God will take care of all the details, even to performing miracles. Jesus was a successful prayer and He gave specific directions as to how to pray. He said: "God is Spirit: and they that worship him must worship in spirit and truth"—"such doth the Father seek to be his wor-

shippers." "Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret."

These are but a very few of the hints that Jesus gave about the laws of prayer, and don't think for a moment that prayer and its answer is not governed by laws. Spirit is God, and man, God's offspring, has in the higher ranges of his mind, a zone that makes conscious contact with the Father-Mind. That contact depends upon the tenacity of the attention that man can give to Spirit. If there has been no cultivation of the necessary concentration of attention, the contact will be subject to many distractions and disappointments.

In every Unity Sunday school the children are taught how to pray to the "Father . . . in secret." They become proficient in stilling the vagrant thoughts of the external mind and centering the attention upon Spirit within. They soon develop extraordinary control of all phases of the outer consciousness, which includes emotion and sensitiveness to environment. This control is the result of contact with the inner zone of Spirit, the seat of mind authority and dominion.

Unity literature is rich in prayer instruction, and those who apply it, offer their testimonials to its efficiency. You who are joining us in the "class thoughts" given under this head are developing the spiritual zone in your mind and thereby opening up a part of your soul that would otherwise lie dormant. Spiritual talents, like all talents, are developed by cultivation. Use your talents. In the parable of the talents the Lord ordered the talent that had been buried to be taken away from its owner and given to the one who had increased by use the two intrusted to him.

Are you neglecting or burying your spiritual talents?

Now the Day Dawns

AN EASTER STORY

BY ZELIA M. WALTERS

THOUGH NEED was urging him to ever greater haste, Elihu would not travel on the Sabbath. He had met a caravan of Greek merchants in the main street of his native town and had bargained with them for a ride on one of the camels. They too were in haste. They must reach Jerusalem while the city was still thronged with its Passover crowds in holiday humor and ready to buy trinkets to carry home as gifts. The caravan was within a few hours journey of Jerusalem when dusk of Friday night came. The men camped by the roadside to have a meal and a few hours sleep so that they might make an early start the next day.

But Elihu could not break the Sabbath. So he said good-by to his pleasant hosts and went into the next town, where there was an inn for travelers. But though he kept the holy day outwardly, there was no Sabbath calm in his mind. His thoughts kept returning to his home, to the desperate need there, and then ahead to the one hope for help. For Elihu knew Jesus and was sure that if he could but reach Him he would find help.

Before dawn of the first day he was on his way afoot. There were not many on the road until he came in sight of the city. Then there were people coming and going. Elihu knew the city would be crowded, but he meant to get to his cousin Hosea, and even though the house should be filled with kinsfolk from the countryside he knew they would make room for

him. Hosea too knew Jesus, and he would know where to find Him and how to get speech with Him. For Hosea was one of the disciples. He had followed Jesus on some of His journeys about the country, and he had listened so closely to the teaching that he could give counsel to those who asked for it. He had been one of the Seventy, whom Jesus had once sent forth in order to prepare the way before Him in towns where He would come. Hosea had had that blessing bestowed upon him so that he could carry the word of healing to the sick. Perhaps, Elihu began to reflect, Hosea could help him. Then—but no, no, he must see Jesus; no other could help in such a need as his.

The thought seemed to give wings to his weary feet. He was soon in the city, nearing Hosea's house. There were many people about, but the streets did not seem noisy and gay. Groups were gathered with heads close together, and they seemed to be talking about some serious matter. When he knocked at the door Hosea himself opened it as if he had been standing there waiting for someone. He drew Elihu in and gave him warm welcome.

"How is Jaala?" he asked. All the family loved Elihu's gentle wife.

"Ah, Hosea, that is why I have come. She is sick—sick unto death, the physician says. The physician bade the women put hot herbs about her body, and he brewed a tea that makes her drowsy so that the pain is lessened. But he says there is no medicine to cure her, and she will die if help come not soon. So Hosea will you take me to Jesus so that I may ask Him to speak the healing word——"

Hosea threw out his hands in a despairing gesture.

"Too late, my brother. Jesus is dead!"

"Dead! But He cannot be. He had the keys to life. I've heard the story of Lazarus—four days dead—called back to life. It's true, isn't it? The man who told me had seen Lazarus. I saw Jesus heal a leper so eaten up with disease that you could not bear to look at him. I heard Jesus say once, 'I am the way, and the truth, and the life.' How could He die? I do not believe it."

"Nor would I if someone had told me. But I saw Him. I waited near the cross until His breath ceased. I helped carry His body to the tomb. I saw the Romans put their seal on the stone. This is Israel's day of woe, our hope is gone. For there will never be another like Him. Woe, woe, to the house of our fathers."

He walked across the room wringing his hands together.

"I do not believe it," repeated Elihu.

"No. You were not here. There will be many throughout Israel who will not believe this tale. They will look to see Him walking down the streets of their towns. If He only might! But stay, there was a tale—my servant heard it when he went to the market this morning, and he came running back to tell me. People were whispering to each other that the tomb was empty this morning, that someone had seen a vision of angels. I sent the lad to John Mark's house where some of Jesus' friends meet. I was waiting at the door for him to bring me word again."

The door was thrust open, and a young man, pale and breathless, faced them.

"Master, they bid you come to the meeting place where the disciples are gathered. They said you know the house. They said great things have come to pass and they must consider what to do now. And, master, I think it is true, for their faces were glad. One of the

servants who had heard them talking said he was sure it is true."

"What is true?" cried Hosea. "Speak, lad, quickly."

"Why, that He is risen. The man who told me said Mary Magdalene, came running early this morning, and as the door opened she cried to them. 'He is risen! He is alive! I have seen Him, and He spoke to me!' "

"Yes, that must be it," said Elihu simply. "Come, let us go, and see if we can find Him. Though, to be sure, He will not be far away from those who love Him."

They went into the street. This time they had to notice the knots of people everywhere whispering together, some smiling, and some shaking their heads.

Hosea paused presently in a street where the houses were large, surrounded by walled gardens. At his knock a door was opened and a servant bade them go to the upper chamber. They ascended the stairs and came into a large room filled with men and women. No one seemed to pay any attention to them. They were hanging upon the words of a young man who stood beside the window.

"When Mary brought us word, we could not believe. We thought grief had made her imagine a vision of angels. But Peter and I ran to the tomb. The guard was gone, the stone was rolled away. We went into the tomb. He is not there. And you have heard how Mary said He talked with her, and she answered. Now I believe her. He is alive. We shall see Him. I know not when or where—but nothing is changed. We must go on and carry out the charge He laid upon us. He said that a spirit would come that would call all things to our remembrance. But even now I remember things He said. How could I forget! They crowd into my

mind: 'I lay down my life, that I may take it again. . . . I have power to lay it down and I have power to take it again.' 'I am the resurrection, and the life . . . whosoever liveth and believeth on me shall never die.' 'I will not leave you desolate: I come unto you.' 'I am with you always.' I need time to think of them, for they come clearly now. There are many sayings that were once dark. He said He must be lifted up, and must lay down His life, and how blind and deaf we were to what He tried to tell us. But He is alive. He will speak to us again. His work goes on. We are His messengers. His kingdom will come.

"I should have known yesterday when I was giving up to despair. The women were wiser than I. They kept a hope. When Mary told her story she said, 'Someway I knew He was alive even though I saw Him dead.' And the mother of Jesus—when we brought her home that night she was in such grief that she could no longer stand. We carried her into the house and put her on a couch, and we ministered to her, and all of us wept together. Then she grew quiet and lay with her eyes closed. We were stealing away thinking she slept when she sat up and said, 'All is well.'

"Now, brothers, let us not be faithless and doubting. He lives indeed; let us believe."

"Let us believe!" they echoed, some confidently, some falteringly.

Elihu spoke loudly, "I believe."

Said the one standing next to him: "But a man that has been crucified, and pierced to the heart—certainly he will rise in the resurrection of the dead. But how does he live now?"

The group of followers of Jesus could not separate. They stayed in the upper chamber, sometimes talking

over the happenings of Friday, sometimes engaged in silent meditation.

Two of the young men went into the streets to see if there was any more news. They returned to say that the city was filled with rumors but that no one knew anything definite.

At suppertime the master of the house sent food in to those who waited. They had not thought of food. Now they took bread absent-mindedly, as if it were of no consequence whether they ate. Mary Magdalene was one of those who served the simple meal. Some asked her wistfully, "Did He really speak to you? Are you sure it was the Lord? Did He indeed say that we should see Him?"

She seemed to glow with radiance. She did not smile. She had the hushed look of one caught up by unutterable joy.

"He spoke to me. It is indeed the Lord. I know Him, just as you know Him. He is coming to you, I know not when, only be ready."

Twilight came. Lamps were brought in. Still no one wanted to go.

Then the wonder happened that transformed all life for those who had waited there that day. Jesus stood in the midst of them. They knew Him as they had known Him when they had met Him on the dusty roads or in the city streets. No one spoke. They only gazed in worship. It was as if they had even ceased to breathe. Then the beloved voice spoke: "Peace *be* unto you." He looked about from one to another. Still they stood or knelt in tranced silence. "Why are ye troubled?" He said. "Behold my hands and my feet, that it is I." He held up His wounded hands. The scars were there. The spell of silence was broken. They

pressed closer to Him. But no one touched Him. Had He not said to Mary Magdalene, "Cease clinging to me?" But they began with eager questions, and He answered. Yes, the preaching of the kingdom would go on. Yes, they were to be His messengers, and they were to have power from on high, just as when He had sent them out into the villages. But while they asked, of a sudden He was gone. The place where He had been standing in their midst seemed strangely empty. No door had been opened for His arrival or departure. Their dazed minds were reaching for the truth that this was a new kind of life, but real and understandable. Perhaps others could live this new life. If that were so, how small all the concerns of yesterday would appear. There was just one thing that mattered: to know the power from on high and then to go out and tell the whole world about that kingdom which was open to all men everywhere.

"We'll see Him again," they said confidently as they separated for the night. "He is sure to come again. Remember He said He would abide with us always."

It was late when Elihu and Hosea went on their way through the darkened streets.

"I was so overcome I could not think of things," said Hosea. "We should have asked Him for healing for Jaala. If we see Him tomorrow, let us not forget."

"I did ask Him," said Elihu. "Oh, not in words. I did not speak aloud. But when He bade us go out to teach and said we should have power from on high, I spoke to Him with my thoughts and said, 'Lord, give me of that power and I will go out and do some of Your errands for You. I will speak Your word of healing to the sick and despairing. When they are healed I will tell them that it is the Lord who sent His blessing

to them.' He looked at me and knew what I said! Oh, I am sure He knew, for He answered as plainly as if the words had been shouted! Yet there was never a sound. Now I know it is true that He abides forever and that I may speak to Him at any time, whether I see Him or not. And as soon as He had given me His assurance I spoke the word of healing for Jaala. I said: 'Beloved wife, Jesus Christ sends you His blessing of healing, for He is alive and abides forever.' What matter that she was not there. He knows her need. He can stand beside her bed of pain. If only we know His presence we shall have healing, whatever our need. That is the truth that came to me as I gazed upon Him."

"Are you sure indeed that she is healed? Suppose you get home and find that she died."

"I shall find her well and waiting for me as she has always done."

"Will you not stay with me, and perhaps we may see Him again?"

"I thank you for hospitality, my cousin, but I must go home in the morning. Jaala and I must rejoice together over this which has come to us. Then we must make plans for sending His word to all the world. That is what He wants us to do. And why should I stay in Jerusalem to see Him. He will not be only in Jerusalem. I can see Him now. I shall see Him many times. But I must be about the Lord's business."

"Your faith shames me. I who was once among those chosen to carry His word to the villages, I should know the truth and believe. I have been doubting and afraid. Even now I want to cling to His visible presence. I have not risen to your heights. But I shall pray Him to make me stronger, to make me sure of the power."

Elihu's journey home took him two days. Several times he was offered a seat on a camel in a caravan or in the cart of some farmer. Each time he told them of the wonder that had happened in Jerusalem. When he walked alone he seemed to feel a presence by his side—and he talked with the Lord as if He had been another traveler!

At the close of the second day he saw his home among the vineyards and olive trees outside the town. He felt no astonishment when Jaala came running to meet him. He knew in whom he had believed.

Spring Again!

By Jessie Wilmore Murton

Creation's miracle once more appears!
  We see, as certainly as though we heard,
  Reverberations of Jehovah's word
Re-echoing through the chaos of the spheres,
The bronzed hill greening, and the scarlet edge
  Of oak leaf and of maple bud emerge;
  We hear the sluggish river's freshening surge
Quickening the alder, and the reedy sedge.

God sends each year this token for our need,
  This promise of regenerated life
  Beyond the fitful transiency of dust:
The one great truth, the universal creed,
  That garners peace even from seeds of strife
  And stays the fainting heart with hope and trust.

Light from the Cross

BY SUSAN B. RUTHERFORD

EVERY YEAR preceding Easter Sunday many Christians observe a special day known as Good Friday. Let us consider the observance of this day and ask ourselves this question: "What would Jesus think of it?"

Nearly all these Good Friday observances conform to the same pattern. In the services, hushed, solemn, and serious, the note of pain and the pulse of agony predominate. The palms of Palm Sunday are supplanted by a crown of thorns, and the triumphant hosannas are dimmed by the cry of "Crucify *him,* crucify *him!*"

As light is more vivid etched against darkness so for many years worshipers have seemed to feel that Easter is more glorious if it is celebrated after a season of fasting, and they have made Good Friday more somber so that the Resurrection may seem more bright.

Would Jesus have it so? He was very positive when He said: "I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myself."

Nevertheless poets have poured forth the agony of the cross; musicians have expressed it in strains that sob and sing its pain, painters have accented its brutality, and Christians have mourned their sympathy. It is said that the good Saint Francis of Assisi dwelt upon the scene of Calvary until there were marks in the palms of His hands and upon His feet as though nails had pierced them. Would Jesus have it so?

Look honestly upon that scene at Jerusalem that tragic day and you will find that there are many who

deserve our sympathy and tears far more than Jesus did. Pity Pilate, vacillating, bewildered, and afraid; pity Peter, who was brave with his sword in the darkness yet who before dawn had denied with cursing that he had ever known Jesus; pity those who watched afar off; pity the thief who cursed and reviled; pity those who knew not what they did—but oh, do not pity the triumphant and courageous Jesus! See instead how His Spirit soared above the tumult and the shouting, how it shone resplendent though His body was disfigured, shamed, and spat upon.

What are the greatest attributes of Spirit? Think on them and see how upon the cross these qualities were magnificently shown.

There is the attribute of forgiveness, a gracious thing in any life; but not one of us can equal the performance of our Master as He spoke His first message from the cross: "Father, forgive them; for they know not what they do."

Another great spiritual attribute is the simple and beautiful one of caring for those we love in our immediate circle. We characterize this attribute as "unselfishness." It was expressed upon the cross when Jesus tenderly gave His mother into the care of the apostle whom He loved.

Another attribute is the power of salvation. It leapt from the central cross to the cross where hung a thief who asked His remembrance: "When thou comest into thy kingdom." That line holds a great confession, for in it the thief was saying that he believed in the kingdom and in the power of Jesus to give it to those who earnestly desire it.

Another attribute is that of close communication with God: and directly the Son spoke to the Father,

yielding to Him the weary but triumphant spirit.

How can we behold this with any emotion save that of admiration and exultation? Too often in ministerial monotone we hear:

> "He was led as a sheep to the slaughter;
> And as a lamb before his shearer is dumb,
> So he openeth not his mouth."

He was never dumb. At every turn He opened His mouth, and without His utterances on the day of His trial and crucifixion our Scriptures would seem incomplete. He spoke in His own defense at the house of Annas, and when someone in the crowd slapped Him He did not turn the other cheek! He talked with Pilate, and when Pilate asked Him if He were a king, even with a crown of thorns upon His brow and a robe of mockery upon His scourged shoulders He replied, "Thou sayest that I am a king." Does this sound like a lamb led to slaughter? No. Pilate was the beggar, pleading, "What is truth?" and destined never to know that the perfect embodiment of Truth even then stood before him.

The form of Jesus' death is not the tie that binds us to Him. Many died as He did. Titus often crucified as many as five hundred in a day. Many also have died in agony for a cause they believed worthy of their sacrifice. They were noble in their martyrdom, but we do not worship them. We bow in adoration before Him who made a cross of shame an emblem of glory and a symbol of triumph.

As Jesus neared the top of the hill called Calvary He made only one utterance. Hysterical people were shouting and many were weeping at the sight they beheld. To these He spoke and said, "Weep not for me, but weep for yourselves, and for your children."

Many people who can quote every one of the seven sayings on the cross have overlooked the only words He spoke as He approached the cross: "Weep not for me."

If you observe Good Friday worthily it will have a marked effect upon your life. It will make your own cross easier to bear as you become inspired by the example set for you. You will find Christ not only lifting your cross but giving you power to widen and ease the way for others, who have not found the Truth that made you free. When the day is done your love for Jesus should be so strengthened that you will reaffirm your faith in Him in the words of the centurion who stood at the foot of the cross that day: "Certainly this was a righteous man." Through the years His words echo and re-echo in the hearts of those who give themselves wholly and confidently into His care and dwell in the rich, encircling light of His love.

The Living Christ

Who looks for Christ within the tomb,
Like they who came at early dawn,
And knows His presence fills it full,
Laments the fact like Mary, torn
With doubts and fears and hopes forlorn,
Will search in vain, His presence hid.
But he who looks at all around
And knows His presence fills it full,
The living Christ will find always.

—REX MORGAN

Expanding Ideas of Life

BY H. E. MIZE

MAN HAS THE courage to tackle almost every problem, to contend with every obstacle and difficulty that stands in the way of his happiness and well-being. And within limits he has been rather successful in ameliorating the conditions in his life.

But in a few matters he confesses himself licked even before he gets started; and so he makes no effort to answer those questions which, remaining unanswered, just about deprive his other achievements of real and lasting worth.

For example, he neither tries nor hopes to prevent his own dissolution and death but only to postpone this dread event. He assumes that either God or nature has decreed his annihilation and that he has only to await, with as much composure as he can muster, the execution of the sentence.

He does not communicate with those who dwell beyond the grave and thus lacks word concerning his own condition and destiny in the hereafter. He may have recourse to nihilistic unbelief, or he may seek to extract comfort from dogmatic hearsay doctrines, which are pretty sure to turn out to be some individual's interpretation of the Bible, not necessarily what the authors of this book understood or meant to say.

Man will never realize the promises implicit in his being until he has learned to do his own thinking and reach his own conclusion. By what reason or right do we submit to outside authority, however hoary and

venerable, in these transcendental matters which are of such intimate concern to us? Is it not much more becoming to resort to our own understanding, insight, and experience, and such analogies as may be drawn from them for enlightenment concerning our nature, possibilities, and destiny?

I am personally willing to allow to God all the high attributes that the most devout religionists have ever claimed for Him, and much more. I do not insist that you believe in God at all; but if we are to have a satisfactory discussion, you must admit that the universe being an intelligible work—an exceedingly skillful and artistic job, we must say—must be the work of an intelligent power. Though you may imagine yourself to be an atheist, if you will still consent to the proposition that the universe must owe its existence to an intelligence able to produce it, then we are in substantial agreement on the main fact. This adequate power you may call necessity, nature, or law. I call it God. But let us not haggle over names.

This universe was made for intelligent beings, we may quite confidently say, for man. It is billions of years old and good for many more billions of years. If we must confess that it was a stupendous task to wind it up to run for so long a period, it would be absurd to suppose that rewinding it would be more difficult than the first operation. For all practical purposes, and for all we know, the universe may be eternal.

There is no reason to suppose that the universe, considered as mere force and matter, has any mind, intelligence, or consciousness of itself, It has no life in the high sense of vital organic life. And yet it is endowed with a quasi-eternal existence. The stupid man, the man having any degree of self-conscious in-

telligence, knows more than the mightiest sun, than Arcturus, Alpha Orionis, and all the rest. We have a certain consciousness and knowledge of these heavenly bodies, whereas they know nothing of us.

Is it not a little ridiculous to assume that so superior and transcendental a thing as a mental being should have a shorter term of life than a lesser and inferior thing, even the biggest lump of mere matter? For intelligence and nonintelligence are so far apart in quality and value as to be incommensurable, the former so superior to the latter than there can be no comparison. Without intelligence nothing has any value.

Man is by all odds the greatest fact with which we are intimately and directly acquainted. This does not conflict with our belief in God as the supremely great fact. For our acquaintance with God is and must inevitably be an internal experience, as there wells up from within the divine nature, which is the truth and reality of our being. We learn of God progressively, as our own nature expands so as to permit of better and better understanding.

Divine Mind, which shows such ineffable skill in ordering and arranging the material universe, must be longer lived; must outlast anything that it has made if it is assumed that the latter, the universe, can have an ending. No genuine logic would even attempt to contend against that necessary fact. Well, man is a mental being, akin to the universal intelligence in which he has his being. That of course establishes him as immortal, eternal. You cannot destroy fundamental reality any more than you can destroy a principle of mathematics.

As a race man is now in his infancy. Like all superior things he matures slowly. He is no ephemeral.

He coexists with all basic reality. He is at home in the universe, which is his school and workshop. He has made great and steady progress from his first appearance as an organized being. There is no assignable limit to his progress. His possibilities must be infinite. Everything that he can ever be must of necessity have been potential and implicit in his earliest being, just as the possibility and promise of the finest apple must have been written into the seed of the primitive wild crab. Man can evolve nothing that was not first involved in him as potentiality.

So far all permanent progress has seemingly accrued to the race rather than to the individual. But the individual cannot be fully satisfied with this arrangement. He contributes something of achievement to the well-being of the race, transmits some of his accumulated wisdom to his progeny, and then makes his exit from the stage. Perhaps he would like to stay on for an unending role in the drama of life. His very nature demands and prophesies conscious and tangible security against his own extinction.

The length of his career must necessarily depend on his ability to adjust himself to the new and expanding requirements of life. In every intelligent work means and instruments are discarded when and only when they no longer suffice for their task. Man dies when he ceases to fulfill the conditions of life. He could not possibly observe all the requirements of the great law of life and also *die*. That would be a contradiction and an absurdity. If you make a correct application of the laws of mathematics, of physics, of optics, of chemistry, or what have you, you get correct results with infallible certainty. That is the way our rational universe is built.

Life and mind are primary facts, on which all else depends. Do you doubt that these realities are infinite? You are sure that all physical and natural laws are perfect within the scope of their application. Then the universal principle of mind in which they have their existence must also be perfect and be perfectly capable of perpetuating itself. Man's mental equipment derives from the same principle, and is of the same nature and quality, differing only in degree. With it we can understand all laws as we come near to them, learn their secrets, and put them to use. That which understands cannot consent to being less than equal to that which is understood.

Since he has been weighted down with the accumulated effects of his ignorance, it is necessary for man to die. He dies because he has become unfit for life. He departs from the stage to make way for the new generation, with its tiny increment of evolutionary progress. There is no other logical, physical, or metaphysical reason why a man should die. He has failed to adjust himself to the new conditions of unfolding life.

We have many devices and expedients designed to prolong life a little. Insofar as these are sound expedients they bear the same relationship to the ultimate possibility as the first log paddled along a stream by a paleolithic savage bears to its descendant, the modern ocean liner. If these measures, physical or metaphysical, were intended to be helps, then they were also intended to be adequate helps, fully adapted to accomplishing their purpose. Anything else would be half measures, unworthy of an infinite intelligence. We have only to find them out and use them.

There are perhaps billions of uncounted heavenly

bodies. So vast a work implies vast purposes and possibilities. They are the permanent and visible proof of an ineffable cosmic order. They are the visible expression of the invisible reality. All ultimate principles, powers, and values are invisible and intangible to physical sense, but they are all the more real for that.

The order of the universe is marvelous. If as mental beings we were as fully in tune with all universal laws as these celestial bodies are, we should be perfectly safe from accident or casualty. We should suffer no hurtful collision with the hard facts of the external environment. Is not this proposition self-evident?

A possible but certainly invalid objection to this is that man's being does not contain within itself the same possibilities of perfect order and harmony as does the physical universe. Which is to say that a mental being can be inferior to mere matter, a proposition that can never be allowed. For it is the mind that makes and is the pervasive order and harmony of the cosmic system; and man, a mental-spiritual being, is of the Maker while all other things are of the made.

If we are compelled by the logic of the matter to agree that someday man will discover that he need not die, then the question arises as to how we may anticipate the full understanding of that fact and begin to draw benefit from it now. We need not expect to burst instantly into the full bloom of perfect understanding, for evolutionary progress is the order of all manifest life. We must think and investigate, profit by our mistakes, and hold our mind ever open to expanding and ascending ideas.

We must lean heavily on the powers that are native to mind, to ourselves as mental beings, in our every effort to advance and to give effect to the possibilities

that are inherent in us. This ought to be self-evident, for man cannot make any significant progress until he has some inkling of what he is and some idea as to what he can do. It boils down to thought, ideas, understanding.

Physical and material remedies are necessary and good within their limits. There is a time in man's early life when he is not ready to grasp or appreciate the value of mental and spiritual means to his own health and well-being. During this time man resorts to makeshift measures that may serve in some slight degree to relieve the ills that result from his ignorance of the laws of his being. These laws, if he knew and followed them, would make corrective expedients unnecessary. It is better to remain well than to cure sickness.

No physical remedies have ever achieved any far-reaching or final success against advancing age and final death. Against this great failure all other achievements of man count for almost nothing. It looks as though we were guilty of a studied and deliberate dodging of the main issue. If life is essentially eternal and indestructible, we ought to begin translating that fact into terms of continued health and vigor for our physical body which after all is an indispensable instrument, if we are to have any power or leverage for action on this plane.

Mental health is the prerequisite of bodily health and continued youthfulness. Hope, faith, enthusiasm, courage, and appropriate action are better than all medicine and surgery. We age and die mainly because we think and act age and fail to give robust expression to our will to live. If and when we act out the full implications of these great facts, then we shall have won

the first round against the ancient enemy death.

Instead of thinking it inevitable that you should age and die, what if you were to learn that the contrary is true, that your destiny is to increase in strength, efficiency, and worth? How your whole mental attitude and all your action would change! You would confidently lay the broad foundation befitting a life with an interminable and triumphant future ahead of it. Gone would be your paralyzing thoughts of deterioration and decay, of futility and resignation. You would begin to live. You would accumulate and add to your values. You would then actually play the part of an advancing, expanding being.

Your cells would learn of your elevation to sanity and reason. They would respond to the quality of your thought and understanding. They would eagerly and efficiently translate that correct thinking into terms of perfect functioning. Even the merest tyro in psychological and mental science appreciates the beneficial effect on the body of a progressive affirmative mental attitude. But one must be more than a tyro to know that the possibilities in this direction are essentially limitless. The great fault of human beings seems to be that they are superficial dabblers. Even when they have a glimpse of their great resources they seem content to scratch only the surface. They fail to draw full and perfect conclusions from the deep truths that are available to them as a part of their being.

Man's true quality is his mental or spiritual quality. He will be what his mind is. No man's action can be much superior to his understanding. No man has ever shown himself to be a statesman, an artist, an inventor, or a musician before he began to think of himself as such, before he began to recognize the possibilities resi-

dent in him. No man will ever demonstrate adequate control over the conditions of health and continued youth until he understands that the perfect law of his being makes provision for these results. Until he has made every effort in that direction he has no right whatever to make the offhand and thoughtless declaration that "it can't be done."

Man has always acted according to his appraisal and understanding of his own nature. How could he do otherwise? Where his choice has had free play he has engaged in occupations that he judged to be suited to his nature and abilities. He has also had full faith in his own progressive deterioration and ultimate death! He has voluntarily or involuntarily thought and acted out this expectation in every detail. The whole bent of his life has been enlisted to fulfill this expectation, and every cell of his body has been conditioned to achieve it. He thought it an inexorable demand of God or nature, and so he set himself to concur in it.

If every thought, every act, every cell, every organ, every function were now set to work to express the idea and expectation of continuing sound and vigorous life, might we not expect with all reason that the results would be as definite and clearcut as they have always been in the negative sense under the influence of the idea of dissolution and extinction. Man can express only his idea of himself. The quality of his action will correspond to the quality of his thought and understanding. So nothing is lost and everything is to be gained by basing our action on high, progressive, advancing ideas of increased values and expanding achievements. Moreover we may convince ourselves by experience that perfect application of any law brings perfect results.

The Concrete Example

BY CLARA BELLE WERTZ

THE DOORBELL RINGS. "Here, lady, is a sample of our Nifty Flakes." The woman's eyes beam with pleasure as she accepts the salesman's proffered package. Here is something concrete, something she can see with her own eyes, taste, and enjoy to her own satisfaction. The sample will enable her to test the product, which to date she has merely read about in the papers. A good business stroke on the part of the manufacturer.

An audience listens more attentively to a lecturer who from time to time injects into his discourse a few well-chosen jokes and illustrations. "That fellow," we say approvingly, "knows what he is talking about." The lecturer would still know what he was talking about without the illustrations, but with them he has done us the favor of meeting us on our own level of thinking and has "put it across," as it were, so that we are better able to grasp his meaning.

A child in school comes to know a subject more readily if the teacher illustrates it with an example, a story, wooden blocks, or a drawing on the blackboard. For this purpose motion pictures are now being used with success in some of our schools, providing something helpfully concrete that the child mind can grasp easily and lay hold upon.

Likewise in our study of Truth the spiritual word many times proves too metaphysical for our mind to grasp. We are eager to learn, but we find much of it difficult and hard to understand. How glad we are

when we are given concrete examples of the experiences of others, examples of divine guidance and help and strength received by people in the common walks of life, even like you and me; people who found upon occasion that they had an acute need to work out of some problem of discouragement or fear.

Such a concrete example is found in the Bible, in the 20th chapter of II Chronicles, a clear example of the method used satisfactorily to overcome the fears of war. It is a step-by-step process that is worthy of study and practice. The occurrences related in that chapter form a quite human document—as well as divine! The characters in it act so much like ourselves and the people we know. The perils of war confronting Judah savor of those in the world today; therefore the lesson they teach is a timely one.

The events started when the multitudes of Moab and of Ammon came against the kingdom of Judah to do battle. When King Jehoshaphat was warned of their approach, we are told that he "feared." He called together his people for prayer, and in his prayer he said, "We have no might against this great company that cometh against us; neither know we what to do." Does that sound familiar? Have you ever found yourself expressing such negations? The people of Judah apparently thought much along the same line as we do today. Some people are even afraid of their fear. They say: "How can I expect any help from Truth? I am too afraid, and it is impossible for me to deny my fear." Do not let that argument discourage you in your study of Truth. The people of Judah feared, that was the first human thought. But wait, they did not stop there and bemoan their fate: They prayed. And what a prayer!

We are told they "gathered themselves together." In order to pray aright how necessary it is to "gather oneself together," get hold of oneself. Be still, wherever you are, and try to know God. Acknowledge His presence and His power in your life. That was exactly what the people of Judah did. "Oh Jehovah, the God of our fathers" were the first words of their prayer; "art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thy hand is power and might, so that none is able to withstand thee?"

They then went on to speak of the promise God had made to their forefathers: that if, when evil came upon them, they would stand within the sanctuary built for His name and would cry unto Him, He would hear and help. That time had now come. "We do not know what to do," they told God in effect. "But our eyes are upon Thee."

Then it is written, that after they had prayed, "all Judah stood." That step is very important. Judah stood: the people took their stand, relying wholly upon the promise of God. No longer were they catering to fear. Their faith uplifted, they did not waver, they did not doubt. They wasted not a moment in useless argument or in lamentations of bitterness. Their eyes were upon God, good.

Then came the answer, through a true man of God named Jahaziel. "Thus saith Jehovah unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them. . . . Ye shall not need to fight, in this *battle:* set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, nor be dismayed: to-morrow go

out against them; for Jehovah is with you."

And here is the lesson Judah learned from those words: "Fear not ye, neither be dismayed . . . for the battle is not yours." *Your* part is to express the immovable faith of the Spirit in the protective power of our Father, God. Having turned things over to God, we are to leave them there. A perfect faith that God acts is all that is required of us, for it is God that brings the results.

"Set yourselves." In other words, maintain and persevere in the highest thoughts given you and you will be master of yourself and your circumstances. To "set" oneself means to become as solid as a rock; firm and secure in the knowledge of the Father's constant presence. With this knowledge comes peace, strength, and a calm sense of oneness with life everlasting.

"Stand ye still, and see the salvation of Jehovah." "Salvation" has a very definite meaning throughout the Bible; it is used to indicate a successful conclusion. A successful conclusion is an eternal solution. "See the salvation"! If you picture victory you will have victory. The picture you form is yours.

There is nothing but success in God's kingdom. It is our privilege at any time to call upon divine guidance and triumphantly proclaim: "Life cannot be destroyed, for it is a quality of the Father Spirit. My 'reality' is eternally with me. I can never for a moment be separated from it. Now is the pit of darkness turned into light. I am the victor over the world and its thought."

"To-morrow go ye down against them." "Tomorrow" is symbolic of the time when Jews had accepted and learned the foregoing lessons, when the dawn of spiritual awakening had flooded their hearts with a

new day of understanding. Then and then only did the people of Judah go forth to meet whatever was in store for them. Singers had been appointed, and they led the army, singing and praising God. "Believe in the Lord your God," they sang, "so shall ye be established; believe His prophets, so shall ye prosper."

When the dawn came into their consciousness and when they began to sing and to praise, what happened? "Jehovah," we are told, "set liers-in-wait against the children of Ammon, Moab, and mount Seir, that were come against Judah," with the result that the hordes of Ammon, Moab, and the rest of the enemies began fighting among themselves and kept it up until all of them were annihilated. When the people of Judah arrived on the scene there was no enemy to fight. Evil had eliminated itself.

In their hour of rejoicing they did not forget to honor God and to give Him credit for their deliverance. "They blessed Jehovah," we are told; and when they returned "they came to Jerusalem with psalteries and harps and trumpets unto the house of Jehovah."

The episode is closed on this note of tranquillity: "So the realm of Jehoshaphat was quiet; for his God gave him rest round about." The people of Judah lived and prospered and passed on to us a priceless concrete example of how to demonstrate Truth in wartime. They had proved triumphantly that the God power back of them was greater than any so-called enemy in front of them.

Pray for Victory

The Word Is Nigh unto Thee

BY MAEBEL V. CARRELL

The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it

THE WORD is that by which all things were made and in which all things live, move, and have their being. In order to understand the word we must begin in the beginning with God. What is God? In Unity we have a fundamental premise as to the nature of God, this premise being that God is Spirit or Divine Mind, the one and only reality, the essence, life, intelligence, or cause back if all creation. The word that was in the beginning with God is the thought image or idea of all that is revealing itself through the perfect plan of creative activity in Divine Mind. In Truth then we can say that there is nothing but God and the word, Divine Mind and its perfect law of activity as the life, intelligence, power, and essence of every created thing.

The vital importance of this Truth teaching lies in its application to the individual. The word is incarnated in you and me as our Godlike character, our capacity for spirituality; that is, our capacity for spiritual thoughts, spiritual feelings, and spiritual words that express the invisible nature of God, of Being.

Another premise with which Unity students are familiar and which, like the first, must be followed to its conclusion is that each individual must become aware of his spiritual nature before he can express his potential capacity.

These two fundamental principles are expressed very clearly and simply in these words: "In heaven

there is a pattern which he who chooses may behold and, beholding, set his own house in order." We might paraphrase: "In Divine Mind is the word, which is individualized in every man as the perfect law of his being; and he who becomes aware of it may express its activity in thought, and word, and action."

This implanting by God in every man of the idea of perfection is the highest and deepest truth to which mankind has yet awakened.

The special value of the birth of Jesus lies in the fact that it represents the birth of this idea in the mind and soul of humanity. The outstanding message of Jesus is expressed in the words "In that day ye shall know that I am in my Father, and ye in me, and I in you." This is the truth we need to know in order to be really free: one Father, one common brotherhood, one divine Creator, and one divine manifestation. Being brought into this consciousness of being is of vital importance, for in it we become one with the Father and the whole of mankind.

"In that day." What day is "that day," and when will it come for us? As Truth students we have conceived the idea of divine origin, but this is only the first step. We must follow through into a new birth. Perhaps we have chosen to entertain the word of God in us as the law of our being. What then? Paul says the word of Christ must be "formed" in us.

The conception of spirituality is very encouraging; it offers us the kingdom of heaven here and now. The conception of a new heaven and a new earth is very beautiful, but its birth in us involves many steps, many adjustments, many changes within ourselves that are not always so agreeable to the personal will and to established habits of conduct. Jesus urged men to be-

hold, to watch and listen, to open the doors of the soul through which Christ enters into men and men become Christ conscious to the point where they exhibit a different set of responses to the ever-changing, ever-challenging conditions of the world.

Therefore the day when we shall know the word that is nigh unto us, when we shall attain the self-knowledge of God-Mind and know all men as incarnations of the One, when we shall know the immortality and continuity of the soul forever expanding into infinite Being—"that day" demands definite preparation and understanding as to the way of handling the idea of divinity so that this idea in us may be outwardly the natural, normal expression of a truer and higher type of consciousness.

The time of preparation, when the divine word is being formed in us as thoughts and emotions is the most important time. What is done in the outer is secondary; the real work is done in consciousness, and this is where we all too often fail. After the first touch of the saving idea in the soul there must be an inworking that removes fears and doubts to make it possible for the very young and very tender realization to take form and unfold under the divine law of fulfillment.

Here is a formula that may help us to understand the necessary steps involved in the birth of the idea into actuality. In the silence with God the perfect-man idea is conceived. Out of this conception comes belief in its presence and power as all that can be desired. Out of it comes faith to command the invisible realities of being, and out of this faith come the works that are natural and normal to a higher level of consciousness.

The time has come for all Truth students to unite in a co-operative action and move with power toward a

definite goal. Let us not forget to join in a united silence and move with conviction toward the new day that is sure to dawn. The results of spiritual ignorance are upon us in a new form. We cannot absolve ourselves from all responsibility for the general upheaval in the world. We must prepare the way for a spiritual sunrise by looking through the wrappings of materialism and under the guidance of the word that is nigh unto us let the words of our mouth, the meditations of our heart, be formed in us so that we may show outwardly our divine birthright of spiritual strength and a new manifest freedom.

Testament for April

By Lucille Evans

April has spilled from the sky;
April has smiled from a flower.
Boughs that late sparkled with frost
Find their swift-petaling hour.

The lark is fluting his song
Almost forgotten and still;
Tender and warm, the grass
Comes greenly to pleasure the hill.

Now the heart in consonance
With bloom and bird and sod
Leaps with full, sudden tides of spring
Upward to sing with God.

Fear Not!

BY AYRTIA Z. DREW

THIS MIGHT well be a period to which the Bible alludes when it speaks of a time when there will be "distress of nations" and "men's hearts failing them for fear." From radios, magazines, and newspapers stream much that is disquieting and unrestful, and when two or three are gathered together, too often the talk turns to a fearful questioning of the future. Unless one is watchful and quickly sifts the chaff from the wheat one is caught in the clutches of fear.

This sense of insecurity, the root of which is fear, is not, cannot be legitimate; for throughout the Scriptures we are admonished, "Fear not." There is a deep underlying reason for the necessity of vanquishing fear, for fear is a devitalizing, degenerating, destroying agent and causes failure, disease, and death.

When the Children of Israel were fleeing before the wrath of Pharaoh, Moses said to them, "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day." You will remember the Red Sea parted and they crossed safely to the other side, while the pursuing Egyptians were engulfed.

It requires spiritual courage to "stand still" in the face of sense testimony and unswervingly to declare God's dominion over every circumstance and condition. It means that fear must be conquered by the complete realization of God's omnipresence and undisputed power; it means that we must look "at the things which are not seen" rather than "at the things which are seen." We too may cross Red Seas of trouble if we

will eradicate doubt and fear. When to material sense there seems to be no way through, under, over, or around some difficulty, then "stand still"; steadfastly maintain the presence of divine intelligence, and a door will open, a way will be found, the problem will be solved, and you will cross over safely to the other side. God never fails us; too frequently we fail in steadfastness of purpose or endeavor, or it may be that we have not yet reached through growth and unfoldment that high consciousness wherein we can see through material evidence to spiritual facts.

When angelic hosts chanted of the coming of Jesus they prefaced their announcement by "Fear not." John declares, "God is love," and further explains, "There is no fear in love: but perfect love casteth out fear." So if we are to conquer fear in ourselves, for others, and for the world, it would seem that we must attain a consciousness of a perfect love; not a love that wavers when beset by difficulties but an unselfed love so pure, so strong, that it sees and knows nothing but good, plenty, health, and peace everywhere present. If this state of consciousness were maintained, what do you think would happen? Every vestige of evil would spontaneously disappear from our life.

When the disciples were terrified by a storm while at sea Jesus asked, "Why are ye fearful, have ye not yet faith?" And because of His fearlessness and unwavering faith in God's presence and power, He rose and stilled the waves. When word came from the ruler of the synagogue's house that his little daughter had died, Jesus, unperturbed by the damning evidence of the senses, said to the father, "Fear not, only believe," and the child was restored to health. Of course fear or any other difficulty is not overcome by the mere repetition of

words; that alone never heals, but powerful words accompanied by a deep conviction of their truth can remove mountains of doubt and fear.

Fear is undoubtedly one of the biggest bugaboos confronting humanity. Those who submit to its tyranny are rendered less competent in every department of life, and if this enemy of mankind is not routed life becomes a burden and earth a dreary place. We know that fear is an element of every disease; it is actively associated with unhappiness, greed, envy, jealousy, poverty, and mad ambition. We fear—sometimes unconsciously—ultimate failure, the possibility of ill-health, danger to loved ones; we fear that we may not have enough material good, or that we may lose that which we possess; we fear that another's success may interfere with our progress, and so on. Job came to realize the power of wrong thinking, fearful thinking, for he said, "The thing which I fear cometh upon me"; and you remember he lost not only great material possessions but health and family. But when he began to think constructively, positively, he regained his health, and his possessions were increased far beyond any that he had had in the beginning. Job had acquainted himself with God and was at peace.

Now what is this thing called fear that so paralyzes the world; before which man quakes and sometimes seems impotent? Let us examine it unafraid. Manifestly fear is a mental attitude. We cannot touch, taste, or see it, though it may be objectified in the body or in our affairs as disease and lack. In order to loosen its tentacles, we must dethrone it from any place it may occupy in consciousness. Fear is the diametric opposite of God, good, confidence, for we find that it has none of the Godlike qualities. It is negative, "a liar, and the

father thereof," for it consistently argues and testifies to all that is unlike God. Then we must classify fear as unreal, without actual power or presence, for students of metaphysics accept as their basis of thought and action the allness and goodness of God. When this consciousness is attained fear shrivels and shrinks into its native nothingness, and confidence and peace reign.

The victory over fear is not easily won. It is won only by painstakingly overcoming the little everyday fears, worries, and distrusts; it is won by eliminating negative thoughts, by nurturing courage, and by maintaining an unshaken reliance on God. It is much more than an intellectual acceptance of Truth; it is a realization, a deep conviction, an awareness of the constant presence of God, of peace, health, supply.

When fear with its insidious arguments next confronts you, "stand still, and see the salvation of Jehovah." Go back again and again to your foundation: the omnipotence and omnipresence of God. Since God is all power, since He is present everywhere, since there is not a nook or cranny where He is not, what becomes of fear? It disappears as darkness inevitably vanishes before light; for "where the Spirit of the Lord is, *there* is liberty."

Keep your thought steadily upon these facts and lack and disease, the products of fear, will lessen and eventually disappear. They will vanish in the exact ratio that strong positive thoughts are substituted for thoughts of weakness and fear. Know yourself as richly endowed with spiritual gifts that are entirely adequate to blot out fear in its varied ramifications.

It matters not what the problem or difficulty facing you may be; it matters not whether it concerns your

home, or office, or shop; whether you are in a military camp, in a submarine, on a battleship, or in a pursuit plane. God too is there, and His help is instantly available. To know this positively, to realize it, is your protection from evil's every argument. This truth is your light, your intelligence, your shield and helmet, and can effectively turn back every claim of the imminence of evil.

Demonstrations of God's omnipresence, which seems so marvelous, even fantastic, to the material senses, are not miracles in the sense of setting aside an established law but rather the subjugation of material laws to the operation of spiritual law, which ever transcends the laws of matter.

Paul, who practically tested and proved the availability of divine law, writes bravely, "If God *is* for us, who *is* against us?" Let us flood our thinking with this sublime Truth; then should clouds appear on the horizon, we shall not fear but valiantly face the challenge and "stand still, and see the salvation of Jehovah."

FAITH

God, I am never without need of Thee,
Awake, asleep. Whatever comes to me,
I first must contact Thy great master mind
That guides me aright, ever helps me find
The key to earthly schemes; gives me the touch
That promises success. I do not clutch
Vainly or blindly—I kneel, and I see
Thy light in the darkness! I look to Thee!

—HELEN M. WROUGHTON

YOU

YOU AND HEALING

BY C. STANLEY LONG

Part Five

SOME YEARS AGO when I was very sick I discovered for the first time in my experience how a right understanding of God could change everything.

I had been a patient in a hospital for nearly a year with an illness that is often regarded as fatal. One day my physician informed me that I should be confined to bed for at least another twelve months. The prospect filled me with fear for the future and bitter resentment at my condition, which seemed at the time to ruin my career and usefulness. At that time a friend visited me and expressed great surprise that I should be so entirely dependent on material aid. "What about your belief in God?" he inquired. This simple question changed my whole thinking, and I began to know that "With God all things are possible"; that such a condition could not possibly come from a loving Father. It was simply a change in my thinking. I had been thinking sickly thoughts and was full of self-pity. The change came when I acknowledged that God is all in all, that He is good, that He is the source and creator of all that really exists, that He could not possibly be the author of sickness. Simply by my declaring God to be the only real power my physical condition was quickly changed, and in the short period of one month I was able to return to my family and active work.

Now when you stop to think about it, there is nothing out of the ordinary in such an experience. If you

really believe that God is all power, then such experiences are the natural fulfillment of God's law. If you doubt this, then you must believe that it is possible for you to find yourself in a condition where God cannot help you. For after all, the test of religion is found in its practical application to every need of human life. It should solve every problem with which you are confronted, answer every question, deliver you from all fear and doubt regarding the present and the future, and heal every form of disease.

That this has been accomplished is a self-evident fact. There are literally tens of thousands of people in the world today who can testify to spiritual healing. Countless numbers of men and women have been healed after they had been given up by medical science. I know that such healings are possible, for I have spent ten years helping men and women overcome thoughts of disease. I have seen almost every sickness known to medical science healed by a right understanding of man's relationship to God.

Who are they? Naive, illiterate, and untrained individuals ready to try out any new theory? No. Far from it. They are for the most part intellectual, sophisticated people, conservative business and professional men and women; good orthodox people in my parish who have rediscovered the power of God.

Let it be understood before we go any further that there is only one correct way to spiritual healing and that is the unqualified acceptance in our thinking of one perfect Creator and one perfect creation. Because God is the only creator of all that is, because God is good, is life, is love, there can be no opposite of God, no evil, no sickness, except in mens' wrong thinking, and this logical reasoning, unreservedly accepted, comes

to the sick to heal and to give the right understanding of spiritual existence.

This basic truth may be illustrated by another case. We'll take a young woman who is today prominent in the theatrical world. I knew her first as a very talented young soloist in my cathedral choir. Later she became a well-known radio singer. Some time ago she wrote me that she was attending a medical clinic in Chicago for cancer and that she knew the doctors felt she could not live for another twelve months. Her letter was full of self-pity and a bitter tirade against God. She wrote that her religion had proved worthless in a time of need and distress. She told me that she had gone from one church to another searching for some ray of hope. Her belief in a God of love had given place to disbelief and cynical contempt for all religion. She wrote me in desperation and asked if I could help her.

In reply to all this I pointed out that her sickness did not come from God and was therefore powerless to destroy life, that she was a child of God, and that the real self could not be sick, for God knows nothing of mortal belief. I tried to make clear that in reality there is no power except God. I told her to change her thinking and rely wholly upon God to heal and reminded her that there is no law of God to cause cancer or to perpetuate it. And since God is the only real lawmaker, there is no so-called material law that could cause the disease to develop or continue. Health is real and disease nothing more than a mental mirage.

Several months passed before I heard from her again, and then she wrote me that she had been able to resume her work. In her letter she says: "I have been healed of the physical difficulty and have been able to do my necessary work better and more joyously. My

healing was gradual because I was full of fear, but as the understanding of perfect God and perfect man unfolded in my consciousness the discordant condition vanished. When it was necessary for me to have a physical examination before starting my work again, the physician who had originally attended me said the healing was nothing short of miraculous. I now see how good God is."

Sickness belongs to a belief that man has a life apart from God. Every experience of disorder, every condition of suffering and disease, everything that contributes to the torment of earthly existence, springs from the belief that God is absent from us and that in His absence we are at the mercy of material ills from which there is no appeal or defense.

Yes, we need to change our thinking. We are accustomed to think in terms of matter and of what matter can do to us. Since the leading scientists of the world are now teaching that matter is only a changing mental concept, why are we so afraid of the body and what it can do to us?

So it should be readily apparent that until we stop thinking wrong things we shall not stop suffering from them; for so long as our thoughts dwell on sickness, we shall be afraid of something and to that extent be susceptible to disease.

"As he thinketh within himself, so *is* he." Dr. Edward Weiss of Philadelphia, a distinguished member of the American College of Physicians and Surgeons, once stated that as many as forty-five per cent of all persons seeking medical help are suffering entirely or partially from some sort of emotional problem. The medical profession is coming into the understanding that physical conditions can in a very large percentage

of cases be definitely traced to a mental cause. Not long ago, Dr. William Brady, the well-known New York and California physician who conducts a health column for a number of papers declared: "Worry, anxiety, fear, retard or inhibit the digestive process . . . Anger, hatred, jealousy, malevolence, all have a marked inhibiting action . . . These unpleasant emotions throw the brake on the normal processes of digestion. That is how a little flare-up of anger or jealousy just before dinner drives away the appetite."

If the frequent indulgence of ill temper finds its way to the body in the course of time and disturbs its normal functions, can one rightly expect radically to heal this physical discord without dealing with the antecedent condition? Physically diagnosed, such conditions are said to be caused by impurities in the system which obstruct normal action; metaphysically considered, these impurities are wrong mental states, which disturb and frighten our thoughts. When the thoughts are corrected and eliminated, normal conditions are restored, and a physician would say that the morbid secretion or accumulation had been carried off.

The old orthodox alibi for sickness is always to blame God. People say that "God sends this or that disease for some good purpose." A little child dies, and they say to the distracted parents that it was "God's will." Religion has blamed its God for so much of the sorrow, disease, and disaster in the world. But the truth is that until we stop thinking wrong thoughts we shall not stop suffering from their effects. For instance, has pain any place in the presence of God? Would you think of looking for disease there? We all talk so much about our nerves, or heart, or stomach, and so on, that our whole thinking is at last saturated

with thoughts of disease. How long are you going to go on accepting these false suggestions?

Let us suppose that you were invited to a party at which the doorkeeper fastened on each guest as he entered a label that bore some grotesque description of his character or person. You would treat it in the light of a joke, a sort of masquerade, and would never dream of accepting the description as really applying to you. If it were suggested to you that you were a native Hottentot or a Chinese cooley, would you start for Africa or China to carry it out? You would treat the suggestion as preposterous, would you not, and forget all about it. Yet we go through life accepting the constant suggestions that we are sick, and naturally these suggestions manifest themselves in our body as sickness.

William Randolph Hearst made this discovery. In his column Mr. Hearst related the following amusing episode:

> Many years ago your columnist thought he had heart trouble. He probably had Welsh-rarebit trouble or something of that kind. Anyhow he was on a train going to the Grand Canyon and woke up in the middle of the night. His heart was pounding. The train was standing still. He rang for the porter and gasped: "Porter, get me a little brandy or something—quick. My heart can't stand—the high altitude—of the Grand Canyon."
>
> "Mister Man," said the porter, "dey ain't no brandy and dey ain't no altitude and dey ain't no Grand Canyon. Where we is stopping is Needles and Needles, de sign says, is jus' fifty feet above de sea level." Well, friends, your columnist was suddenly and miraculously cured and has not had heart failure since. There is a lot of imagination in most illnesses and particularly in heart trouble. Your columnist . . . has always wondered why so many people are willing to believe themselves sick and so few are willing to believe themselves well.

It is now recognized by eminent medical authorities

that sickness is often a direct result of fear. The disease "expresses" the fear. The sickness is the language that fear uses. It talks through the physical conditions of belief in pain. Destroy the fear. Realize the groundlessness of fear that there is no need to be afraid. Know that there is no power present in God's world except good.

Disease can be likened to a dream. Now no matter what hideous condition a person may be passing through in a nightmare, you know that when he awakes the condition is gone; although it seemed real enough at the time.

Yes, all disease is a dream, real to you only so long as you continue to dream. The real man does not know it. If God is all, all-knowing, no one can know anything else.

Organic life is not the true expression of man's immortality. It is certainly not the life that God made in His image. The body dies, the organs decay, and so they have no more connection with God's creation than your shadow, reflected in a lake, has with your human self. Spiritual man is the only true reflection of God and, like his Maker, is neither structural nor organic.

If you want to remove the opportunity for organic disease, then you must correct the belief that the real you, the God-created you, is in organic life. Destroy the belief that your life is in matter, and know that you are spiritual and indestructible, and you remove fear and danger.

You are more than a physical personality, passing like a shooting star between birth and death and doomed to spend your time in a struggle for health, food, and shelter. You are an individual representative

of the Creator of the universe, thinking and working with Him, and having a glorious and eternal destiny before you. The errors of human thought that bring disorder into individual lives, and disease to the bodily senses, are removed only as one's thinking actually changes to the standpoint of God.

The pattern of your life is being woven from the threads of your own thinking, and the finished product will express your thoughts: sick thoughts, fearful thoughts, or else healthy, strong thoughts. Your life will be modeled after the picture you have in mind. Is it of no moment to you what is being woven into your individual experience? If you want the pattern to vibrate with health and beauty and youth, these things must be furnished by you.

We are altogether too lenient with the suggestions of sickness and disease. We are too apt to think of them as something to get rid of, instead of something that never had a true existence and whose only seeming power is the belief or thought we entertain of them.

Health, comfort, and life are not at the mercy of physical conditions. If you have entertained thoughts that tell you you are weak and sick, you need not continue to conform to these thoughts. Deny them and know that God bestows unlimited health and power.

(TO BE CONTINUED)

Pray for Victory

After This, What?

BY EDWARD J. HILL

FROM THE beginning man has speculated frequently and earnestly on what becomes of the soul or composite human ego after death. To the majority such speculation is inseparably associated with religion. Principally among religionists therefore is found the belief that when we die—all depending upon how we have lived—we are transported to heaven and eternal happiness or to hell and everlasting punishment.

The dire alternative is softened somewhat for Roman Catholics by the doctrine of purgatory, which provides for an intermediate state and suggests the possibility that man may be granted still further opportunity to get right before God even after he has passed through the portals of death.

The basic teaching of spiritualists is to the effect that the human ego, divested of the material body, passes without loss of consciousness and with little or no change in personality into a more or less supernal realm, where under certain conditions it may actually communicate with persons who are still in the flesh. Here also, by implication at least, is held out the hope of further opportunity.

Most persons no doubt will agree that either attitude toward future existence is less terrifying than the awful doctrine that we have but one chance, that everlasting damnation awaits all who fail to achieve spiritual perfection here and now, in one human lifetime.

Oriental religions and philosophies from antiquity have maintained that man has been accorded a wider

range of development than is offered by a single human lifetime. This doctrine, which of course assumes the survival of personality, stresses the fact of recurring life, actual physical rebirth of the soul after the death of the body.

Specifically the human ego or soul upon leaving the body at death passes into an ethereal or outer dimension where it remains until infinite intelligence reconsigns it to another expression in the flesh. Hence the term "reincarnation," which refers to a process that may be repeated indefinitely, until in God's own time complete spiritual evolvement has been attained.

The doctrine of reincarnation or metempsychosis may be said to correspond somewhat with the doctrine of purgatory. In any event, we are encouraged to conclude that man's opportunity to advance, to strive for full spiritual stature, is not necessarily limited to the Biblical three-score-and-ten.

This conclusion however does not carry the implication that the Christian church recognizes reincarnation as a tenet of faith. On the contrary the church in general stands rather in opposition to the idea. There are nevertheless thousands of men and women, sincere adherents of Christianity as a rule of life, who accept reincarnation as a fact of life. In this position they are sustained in great measure by certain passages in the New Testament that may be cited to prove that Jesus and His contemporaries regarded reincarnation as a matter of course, a natural law to be accepted as readily as we accept the laws of embryology or metabolism.

Furthermore attention may be invited to other and more familiar things in nature that also harmonize with the idea. For example, let us note the frequency with which nature exemplifies the rule of the circle. It is il-

lustrated in the raindrop which is spherical in its conformation. When a pebble is cast into the pool, a circle is formed as the water is displaced. When we contemplate the planet on which we live, its globular conformation and the cyclic regularity of its seasons, or lift our gaze to the firmament, we are witnesses to the application of this universal rule.

Thinking men and women who are committed to belief in the physical remanifestation of the human personality stand on the conviction that it is altogether just and reasonable. It is consonant with the perfect justice and love of Almighty God. It provides the key to many of the puzzles and problems encountered in human experience.

Students of metaphysics think of life as the synonym of the ageless, endless, and all-inclusive universe, the eternal expression of infinite intelligence. Physical existence, all that may be encompassed by the physical senses, is but a phase, a single expression of life. It has been likened to a school, a preparatory state, where step by step the human ego is taught, disciplined, and otherwise made worthy of advancement toward the goal of perfection.

Reincarnation therefore may be construed to embrace educational, corrective, disciplinary, and developmental purposes. It may be defined as a purgatory, as a method of reparation for willful violation of the divine code, as the means by which a man is permitted to try again, to correct an error, to address himself anew to some worthy but yet unfinished task.

This view contains an explanation of the inequality of status among men. It enables us still to retain our faith in the justice of a God who sometimes seems to permit the strong to oppress the weak, the crooked to

prosper at the expense of the upright.

In no better way may we account for the fact that one person is born to health, wealth, and happiness, to leadership in the community, while another is brought into the world to endure a life of poverty and frustration, despised by his fellows. From this standpoint we may view with complacency the startling differences in temperament, in physical and mental attributes, that often appear among children of the same parentage.

The doctrine of recurring life, whether it be considered a tenet of religion or accepted as a law of nature, takes from death much of the cold frightfulness with which it is generally regarded. It cushions the shock attending a sudden appearance of the grim Reaper. It soothes the heart made desolate by the abrupt ending of a promising life, the striking down of healthy, happy youth or brilliant maturity. It mitigates the sadness we all must feel when a long and useful life is brought to a close. Death itself, therefore is marked as a natural phenomenon, a phase of life, a mere incident in the human ego's progress toward that spiritual, cosmic perfection for which it was created.

History and tradition contain appreciable evidence of the truth of metempsychosis or reincarnation. In relatively recent times new kinds of evidence have been recorded, including feats of memory, recognition of places and things, and description of events of the past impossible to explain except through acceptance of physical rebirth as a fact of life.

Since such evidence is not susceptible of graphic presentation within the space of this article, it is hoped the foregoing observations may hold a degree of interest for those who more or less frequently ask themselves the question "After this, what?"

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 4, 1943

UNITY SUBJECT—*First Steps in the Christ Way of Life.*

INTERNATIONAL SUBJECT—*Peter and John Become Disciples of Jesus.*—John 1:29-42; Mark 1:16-20.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man who is become before me: for he was before me.

31. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.

32. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.

34. And I have seen, and have borne witness that this is the Son of God.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and

saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John *speak,* and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

GOLDEN TEXT—*And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.*—Mark 1:17.

SILENT PRAYER—*I follow the way of the Christ that I may know the Truth and live by it.*

John the Baptist represents the conscious mind. It is through the conscious mind that we recognize the spiritual or Christ mind and willingly allow it to supplant the purely conscious mind, which does not decrease but is transformed into a higher state of consciousness.

Our consciousness is that which makes us aware of an inward state or an outward fact. Ordinarily we are aware of our inward state, as when we say that we know our own mind. To become aware of the pure life and substance of Being within the mind and know that we can become increasingly conscious of it is to recognize "the Lamb of God, that taketh away the sin of the world." This pure, guileless, innocent life vivifies all that it touches in us, and consciousness of imperfection disappears from our mind as though it had never been. The sins of the world no longer cling to us, and we are no longer conscious of them. As far as we are concerned they cease to exist. They are taken away.

Nothing really exists for us until it impinges on our consciousness. It may descend into the subconsciousness, the vast realm of feeling that is below the level of conscious thought or understanding. "I knew him not." Nevertheless what is once implanted in the subconsciousness may eventually work its way to the upper levels and become part of our consciousness. "That he should be made manifest to Israel, for this cause came I baptizing in water."

The pure, gentle spirit that is represented by the dove cannot take possession of the life and transform it so long as consciousness of imperfection persists. The latter must be denied place in consciousness. Denial is represented by baptism, and John the baptizer indicates that this denial is the work of the conscious mind.

When Jesus came into Galilee John saw Him and pointed Him out to two of his own disciples, of whom Andrew was one. Shortly afterward John was imprisoned, and it was doubtless then, as Mark tells us, that Jesus called Andrew to follow Him. Andrew then

brought Simon to Jesus who renamed him Cephas or Peter. Galilee means "circle," and the event here recorded typifies the progress of the inner life of the individual. John represents also the intellect, which fulfills its usefulness by proclaiming the advent of a new state of consciousness and, as best it can, preparing the way for its coming. The new ideal is seen first as a magnet drawing to itself the forces that before were subject to the intellect. Shorn of its powers, the intellect seems bound and imprisoned. In some measure everyone has had this experience.

The Christ must be expressed in the religious nature (Israel), otherwise religion remains an unprogressive instinct, an arrested power. The Christ is a mighty power, but its action is silent and, like all else that partakes of the nature of the Infinite, unobserved. We do not see the Spirit of God in manifest form, but we observe its work. The reactions of Jesus were all spiritual reactions. He was not of one mind today and another mind tomorrow. The Spirit descended upon Him and abode upon Him. He was constant in gentleness, courage, wisdom, love, and good will as well as in all other spiritual qualities. He was so filled with the Holy Spirit that He baptized others with it when they came within the radius of His influence. They were immersed in an atmosphere of good will and a consciousness of All-Good as long as they were with Him.

When we first seek the Christ we cannot always tell what we are seeking. We know that we desire more of good in our mind and life, and we seek to learn how this greater good may be realized. When Jesus asked Andrew and John, "What seek ye?" they answered with the question "Teacher, where abidest thou?" They sought to become acquainted with Him, to learn what

He had to offer them. After a day with Him they were convinced that He was the Christ. Andrew "findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ)." To the honest mind Truth incarnate is unmistakable. In the vast ocean of life it is all that draws men finally and irresistibly. "Come ye after me, and I will make you to become fishers of men."

QUESTIONS

1. How do we become aware of the spiritual mind or mind of Christ in ourselves?
2. How is "the Lamb of God" made real to us?
3. What does the dove represent, and how can it descend upon us?
4. With reference to the individual what does the calling of Andrew and Simon represent?
5. How is the Christ made manifest in us?
6. What type of person recognizes Truth immediately and unmistakably?

Lesson 2, April 11, 1943

UNITY SUBJECT—*Exaltation through Prayer.*

INTERNATIONAL SUBJECT—*Peter and John Witness Christ's Glory.*—Mark 9:2-8; II Pet. 1:16-18.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3. And his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

4. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6. For he knew not what to answer; for they became sore afraid.

7. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

8. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

16. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

17. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased:

18. And this voice we *ourselves* heard borne out of heaven, when we were with him in the holy mount.

GOLDEN TEXT—*There came a voice out of the cloud, This is my beloved Son: hear ye him.*—Mark 9:7.

SILENT PRAYER—*Through prayer my faith, judgment, and love are quickened to exaltation in Christ.*

The Transfiguration is an example of the glory that it is possible for the follower of the Christ to experience through the habitual uplift of his life and thought in prayer. We know that Jesus prayed continually and that He was conscious of His oneness with the Father because of this unbroken communion. It is probable that Jesus took Peter, James, and John with Him up the mount of Transfiguration to show them what real prayer is and what it does to those who use it faithfully.

Tradition says that the Buddha died when he was transfigured. Jesus was not so affected by the experience. He may have been transfigured more than once, but once at least His disciples were admitted to the inner sanctuary of His prayer and communion with God and saw the effect on Him of conscious oneness with the Father.

Prayer produces an exaltation of mind and soul that

reacts on the body. When faith (Peter), judgment (James), and love (John) are present in prayer the uplifted soul electrifies the body so that the soul atmosphere (or aura) surrounding it shines with glistening whiteness.

We raise no question here as to whether the Transfiguration was an actual objective occurrence or an illumination that Jesus willed the disciples to perceive through an access of understanding gained in their fellowship with Him. It is enough to know that the mental exaltation resulting from prayer and communion brings light, and that light is a symbol of understanding and wisdom.

The "light of the world" is not that of sun, moon, stars, electricity, or other material illumination, useful as all these are. It is the light of wisdom, understanding, and love, as expressed by the Christ. This light is not static; it is creative and "shineth more and more unto the perfect day." Perfect love casts out more than fear. It casts out ignorance, suspicion, hate, misunderstanding of every kind. It makes Truth manifest, and Truth is the light of divine intelligence.

Enlightenment comes through two other processes besides that of the Christ consciousness. These processes are represented by the appearing of Moses and Elijah. The former represents the evolutionary process of nature through which a slow upward trend of all things takes place. Almost an eternity would be required for complete transfiguration by this method.

The second method, represented by Elijah, is spiritual discernment of Truth. By this means conditions on the mental plane are rapidly changed and later are worked out in substantial form. The mind must first be set right, and when spiritual understanding is at-

tained the demonstration will follow. Separate tabernacles for these and the Christ consciousness are not necessary, for the Christ includes all three. "Hear ye him." Present understanding is partial, but we discern the Christ as its illuminating principle.

The glory and majesty of divine wisdom and understanding is that they bring peace, harmony, security, love, and mutual good will into manifestation among men. If they could become universally manifest now world peace would be a foregone conclusion. That ages have passed since "the light of the world" was first made manifest in Jesus and that it has not yet been universally manifested is proof of the slowness of the soul of man to realize the universal nature of Truth. No one light bearer can enlighten the entire race. All must catch the vision and lift up the torch. To this end all must learn the value of prayer in uniting men everywhere in a common bond of harmony, freedom, and mutual understanding.

QUESTIONS

1. What does the Transfiguration teach us concerning the power of prayer?
2. When faith, judgment, and love are active in prayer what is the result?
3. What is the "light of the world"?
4. What three avenues of enlightenment are set forth in this lesson?
5. What is the glory and majesty of divine wisdom and understanding?

Lesson 3, April 18, 1943

UNITY SUBJECT—*Faith and Love Tested.*

INTERNATIONAL SUBJECT—*Peter and John in Gethsemane.*—Matt. 26:36-46; John 18:10-12.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

10. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

11. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12. So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him.

GOLDEN TEXT—*Watch and pray, that ye enter not into temptation.*—Matt. 26:41.

SILENT PRAYER—*Through faith and love I make my will one with the divine.*

When faith and love have been sufficiently developed to be of practical use they are ready for testing. In these lessons faith and love are represented by Peter and John, the disciples who together with James (judgment) were closest to Jesus and who received the most intensive training from Him. To them He showed His glory in the Transfiguration, His passion in Gethsemane.

Having seen His glory, Peter should have been strong enough in faith to withstand the test of Gethsemane, but this did not prove to be the case. Until faith is tested under actual conditions it is of little use to anyone, even though he may have developed it by hearing the word of Truth and by daily contact with the Christ. We need to put our strength into our words and thoughts and choose both with wisdom and understanding, or we may misplace this strength and do ourselves more harm than good.

Distress and agony are represented by Gethsemane, which means "oil press." No sterner test of faith and love can be made than was made in Gethsemane. The suffering that the soul undergoes in uniting the human will with the divine will is beyond calculation. Faith, love, and judgment all are temporarily benumbed by it. The disciples fell asleep while Jesus was in an agony of prayer to realize the divine will in Himself. The divine will was known to Him, and He had always recognized it with respect to Himself, but He had to make it His own and feel its impulsion as that of His own will before He realized it fully at the last. Until then He could have died of sorrow in Gethsemane. Once realized it gave Him strength and courage to meet the supreme test.

Prayer, in the spiritual realm, is equivalent to action

in the material realm. Faith and love as well as judgment are necessary to prayer. Where these are dormant there can be no true communion with God. Normally distress and agony, which are signs of man's extremity, call forth both prayer and faith. The Christ consciousness meets much opposition in attempting to incorporate itself in the human mind. The task of lifting up the soul that is asleep in sense is prodigious, and the Christ mind realizes this.

Commenting on the command to "watch and pray, that ye enter not into temptation," a writer and teacher calls attention to the fact that we are never told what we are to watch. But since to watch is to be wakeful or alert, this is obviously the meaning intended. Alertness to or awareness of the presence of Christ is another term for the Christ consciousness. "Watch with me." The temptation is to relax watchfulness and sink back into consciousness of externals only. "The flesh is weak," and lacking stern discipline, it is incapable of long-continued alertness. With prayer alertness becomes easy. Prayer wakes us up until we see life and its experiences in a new light. It makes us equal to anything, because we see the inner side of things, and on the inner side all things are possible to us. We have but to be resolute in faith, hold fast to our ideal of right and Truth, and be willing to abide by the judgment of infinite wisdom even when it does not immediately become manifest.

In the face of injustice and manifest evil complacency is not to be condoned. After repeated warnings to remain on the alert have been ignored a time comes when further warnings are beside the point. The hour strikes and the blow falls. "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." When the

attack is on further preparation against it is no longer feasible. We can but go forward to meet what then seems inevitable. "Arise, let us be going: behold, he is at hand that betrayeth me."

Our attitude toward the universe together with the attitude of the race toward Truth determines the nature of the "cup" that we must drink. If we love the divine and have faith in it, resolutely following the highest ideal of life that we can conceive of, we find strength to take the cup from the hand of the Father and to see it as His gift.

QUESTIONS

1. Why does our faith improve with testing?
2. What effect on the faculties has the struggle to make our will one with the divine will?
3. What is the practical meaning of the command "Watch with me," and how is it made easy?
4. Does prayer make us alert to the things of the Spirit or to material things?
5. Do we have any part in determining the nature of the "cup" that we must drink? How should we regard it, and why?

Lesson 4, April 25, 1943

UNITY SUBJECT—*Proofs of Life Eternal.*

INTERNATIONAL SUBJECT—*The Risen Lord* (Easter Sunday).—John 20:1-17.

1. Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

17. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

GOLDEN TEXT—*He is risen.*—Mark 16:6.

SILENT PRAYER—*I awake to the Christ life, to sink no more into doubt and unbelief.*

The importance of the soul or emotional nature

cannot be overestimated. Through its quickening we rise to the heights of spiritual consciousness and lay hold on eternal life. Mary Magdalene, one of the women who ministered to Jesus, was first to reach the tomb on the Resurrection morning. She came "early, while it was yet dark." The soul (the woman) does not wait for the broad day of intellectual understanding. It is moved by love, and it seeks the object of its devotion regardless of the measure of its understanding. Mary Magdalene did not expect to find the risen Lord near the tomb. She came looking for His body, and was inconsolable when it was not found where she had last seen it.

Jesus had told Peter and John that He would rise again on the third day, but they had not understood or accepted His words. When they saw in the tomb signs of order instead of disorder they began to believe in the possibility of the Resurrection. John (love) remembered the words of the Master and at once recognized the proofs of the Master's orderliness. No grave robber would have rolled up the napkin that was upon His head and left it "in a place by itself." The empty tomb brought added grief to Mary Magdalene, but to John it brought new understanding. Love sees what the unenlightened soul does not perceive, that life is independent of matter, using matter for its own purposes but subsisting also above and beyond it.

Jesus loved John especially because no doubt John loved and understood spiritual things better than the other disciples. John was the first to believe in the Resurrection. "He saw, and believed." One authority suggests that John believed because he saw the linen cloth in which the body of Jesus had been wrapped lying in the same position that it had occupied before He rose from

the tomb. The cloth was still unwound, showing that no hand had removed it but that the Lord's transformed body had passed unimpeded through it. The angel who, according to Matthew's account, said to the women, "Come, see the place where the Lord lay," meant to convince them by this proof that Jesus had risen.

Eternal life cannot be proved by physical resurrection alone. If it could be, the raising of Lazarus would have proved it, as would also the raising of Jairus's daughter and the son of the widow of Nain. These all died again, because they lacked consciousness of eternal life. Instead of expecting to find Jesus risen the women came expecting to embalm His dead body with spices. The soul distraught with grief clings to the physical aspect of the loved one who has slipped away from it as if that were all. If life is eternal and God is love, there is no ground for tears, but the bereaved one weeps nevertheless because the body is taken away and no one can tell just where it is. Yet when Jesus appeared to Mary she did not recognize Him by His bodily presence. Until He called her by name she did not even recognize His voice. It takes the Spirit to call forth the conscious life of the soul.

Belief in death darkens the understanding of the race. Before we can be conscious of eternal life we must pass from under this cloud and learn to think of life as unending and of consciousness as uninterrupted.

The incidents of the Resurrection morning represent phases of consciousness in the mind that has crucified and buried some error idea. When we fail to realize our great hopes we seem to lose our hold on life. Without the Christ to lift us up we are sorrowful. We need to turn back to Christ Jesus and learn from Him the ascending thought of the I AM. "I ascend unto my

Father and your Father, and my God and your God."

Every time we rise to realization of the perpetual indwelling life that connects us with the Father the Resurrection of Jesus takes place in us. We leave behind us the thought of our limitations and of our unavoidable obedience to material laws. We make our material laws ourselves, and they hold us and our world in bondage.

To gain a living faith in the reality of the risen Lord we find it necessary to shut out the narrow concept of life that has dominated us, and concentrate all our ideas on the contemplation of the triumphant and eternal life of Spirit. The fact that Jesus Christ is truly alive now and is as truly the Prince of Peace now as He was in Galilee will grow clear and convincing. When we behold a risen Lord all our thoughts (disciples) will be filled with gladness.

QUESTIONS

1. Is spiritual consciousness reached through the quickening of the soul or the intellect?
2. Does love require physical proofs or is it convinced of the resurrection life by other than physical means?
3. What unmistakable proof calls forth the conscious life of the soul?
4. What do the incidents of the Resurrection morning represent in an individual sense?
5. When does the Resurrection take place in us?

Pray for Victory

Meditative Prayer

BY BLANCHE MARIE PETERS

Blessed Way-Shower, I come to Thee for guidance in this hour of perplexity.

I know that Thou art the only one who can show me exactly how to meet this difficult situation.

Thou dost know all about me, better than my nearest relative or friend; Thou didst create me in Thine own image.

To Thee my heart is an open book; the workings of my mind are plainly discernible to Thee.

Thou dost see me as Thy perfect child, developing hourly into newness of life and expression.

Thou art guiding me according to Thy divine pattern, which Thou didst establish for the good of Thy children.

Patiently and obediently I follow Thy inspiration; serenely I rest in Thee, knowing that all is well.

Silent UNITY

The night has vanished; the day appears. I salute the light.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM HEALED! Praise the Lord. Saturday about 2 p. m. I sent you a telegram, and I know when you received it, for I was revived, healed, and rested all night. Oh, I can't tell it: pneumonia gone, which I had suffered with for a week, fever 103, sweating myself away, too sick to pray. I thought of you, and you sent the message to God. My soul rejoices, my heart bubbles over.—*H. W. M., Kentucky.*

I'VE HAD what seems like miracles performed. In 1937 I was given up to die with cancer, and told it would be only a matter of weeks and an operation would be just an uncalled-for expense. A very dear friend gave me some Unity publications to read, and thanks to prayers and restored faith, I now weigh 175 pounds and enjoy perfect health.—*Mrs. L. R. A., Texas.*

THE GROWTH on my face that I told you about has been completely removed. It protruded so much that I could not rest my left cheek on the pillow. I formed the habit of placing my hand over it to protect it. When I went to move one morning I put up my hand as usual, and the whole growth rolled down my cheek. There is left

just a very tiny mark about an inch square. There is something like a brown film just around the place where the growth was, but I am sure it will clear away. I used no remedies but affirmations, so I know it is only God and your prayers that have brought about this healing.—*M. N. N., Canada.*

I ASKED your prayers for the healing of my broken arm, and I am happy to state that after nine weeks I now have the splints off and can use my hand quite freely. My doctor marvels at my progress, since most arms mangled as mine was, are a total loss. In spite of two breaks at the elbow and eleven below, I know I can use my hand and arm in time as well as I ever did. I am only a beginner in the study of Truth and have tried to apply such knowledge as I have, but by studying various books I found much help during my convalescence. My friends can't quite understand my optimism, but I have so much to be thankful for that I refuse to worry. —*Mrs. C. C. K., Missouri.*

ABOUT TWO years ago I had an attack of laryngitis that forced me to quit my work, which was that of a salesman. Naturally I tried all medical means available to me, doctors, hospitals, and specialists, but none of them could give me any aid or correct my trouble. Having lost the use of my voice, I became very discouraged about the future and means of making or earning a living.

In desperation I wrote to Silent Unity for help, and in less than a week's time all signs of laryngitis disappeared, my voice became normal, as strong or stronger than ever, and no matter how hard I worked or talked, never did any sign of tiredness or fatigue appear, nor do I sense it.

I want to thank you all for this miraculous cure, and I shall be ever grateful to the Lord for your help. —*A. D. B., New York.*

Filled with Plenty

I THANK YOU very much for your prayers about the sale of my property. I rang the telephone in a store, and a man who stood near answered it, not the storekeeper. He told me the storekeeper was busy. I told him who I was, and he asked about my property. He bought it the same day. This did not just happen. It was an answer to prayer that he answered the telephone and found that I owned the property he was interested in. —*R. C., Ohio.*

I AM GETTING along very well in my new work. When I was in training for this defense work I had to learn to use a rivet gun. Each time I drove a rivet I would leave the power on the gun just long enough to say, "God's protection is now in the plane," and each rivet would be properly driven. My grades were so good that within two weeks I had completed my training.—*H. K., Ohio.*

WE ARE SO glad to report that our prayer of several months' standing has been answered. We have a regularly assigned position in O——, and do not have to move around from city to city any more. We secured a lovely cottage to live in at a reasonable rate for this city. The place is very full of people and everyone says, "There is no place to live here." But we started out to look thanking the Father for guiding us to just the place we needed, and our prayer was answered within an hour or two. Our view of the ocean is delightful,

and we know that divine guidance is ours at the water's edge as in the mountains. So we have no fear of anything; only happiness and appreciation that we found this little home without any trouble. We arrived in the town around 10 a. m., and by noon we were moving in.—*M. O'C., California.*

He Shall Have Abundance

WHEN WE began using the prosperity-bank drill we were very discouraged. My husband's salary seemed entirely too small to meet our living expenses.

We know that through the help of your prayers and the bank drill and our faith in God our prayers were answered. Explicit faith in God is what makes you win out.

My husband has been promoted to a higher position, with an increase in salary. Thanks for your wonderful help, and God bless you.—*Mrs. M. L. P., Indiana.*

AFTER USING the prosperity-bank plan I want to tell you how sincerely I appreciate the blessings that have come to me and mine. I want you to know how grateful we are to have a supply that enables us not only to help spread the Unity literature where it is needed but also to meet our own needs in a more abundant way than ever before.

We were enabled to purchase a home. The income from rented rooms pays off the loan and all other expenses. In our autumn time of life we are enjoying the comforts that have been ours all through the years —only we didn't know how to take and apply our own good. Moreover I have a position for which I am grate-

ful, not only because of the salary but because of the good I can do in bringing kindness and understanding to others.—*Mrs. T. E. B., Illinois.*

Search the Scriptures

I AM INCLOSING the 7th lesson. I do so enjoy my study of Truth and the inspiration of its teachings. It has been my privilege to see many healings and demonstrations.

My personal experiences always seem to be a secret, and I hesitate to tell of them. However Truth has helped me in many ways. It has helped me solve problems that seemed almost impossible.—*J. M. C., Missouri.*

I AM SENDING in the 11th lesson of the correspondence course and sincerely hope you find it satisfactory. I find so much comfort and satisfaction in these lessons that I do try to use them in my everyday life.—*Mrs. E. L., California.*

My Help Cometh from Jehovah

I WANT TO apologize for not sooner renewing my subscription for UNITY magazine, for in the past year it has given me the faith and courage to face my everyday problems with a greater calmness and understanding. When becoming depressed and discouraged I go to UNITY magazine for some good article that will help me understand and carry on in this world of ours. —*Mrs. J. T. P., Illinois.*

THE UNITY LITERATURE has helped me over so many places and above all filled me with such confident as-

surance of my ability to solve my problems through the power of the indwelling Spirit that I can never fully express my gratitude for this peace which has come to me.—*Mrs. A. W. P., Hawaii.*

Free from Care

A FEW MONTHS ago I wrote to you for prayers that God might release me from the bondage of fear. I am happy to report that your prayers and mine have been answered. I had reached the point where I could neither sleep nor eat, and I lived in constant fear. I thank and praise God that today my appetite is normal and my sleep uninterrupted and sound. I want to thank you from the bottom of my heart.

God has also blessed me financially since I have been using the prosperity-bank plan. I used to worry as to where the money was coming from to get shoes and clothing and food for my children, but now God seems to be supplying my needs from an unseen treasure.—*Mrs. W. R., New Jersey.*

Hearken unto Me

A MONTH ago I wrote to you in my distress and asked you to help me with your prayers. I was having to move from my home with my children, and I could not find a nice little home in a location that would be right for my children.

I kept praying with you and repeating The Prayer of Faith until it is now a part of me.

I feel that I had never before seen a miracle, but this surely was one. In the midst of my darkest time I read of a little home in a newspaper and immediately

went to see it. It was just what I longed for, but the rent was more than I could pay. I was again distressed, but the next morning, after a night of prayer, the man who owned this house called me and made me a proposition that I felt I could handle. He said that for some reason he and his wife just wanted the children and me to have the house. I could hardly believe it. I am now all moved in and still can hardly believe that it has happened.—*J. G. C., Ohio.*

Love One Another

I CAN NEVER thank Unity enough for showing me the way to true happiness. Of course I still have a lot to learn, but I am truly grateful for the help I have received. Just a year ago my husband and I were well on the way to a permanent separation, but now I don't think a happier couple can be found anyplace. It seems to me that every day he is nicer to me than he was the day before. He even takes me with him on business trips, when before if I even suggested such a thing it only caused trouble. I think I really have much to be thankful for.—*Mrs. A. C. A., Wisconsin.*

I Am the Light

I AM WRITING you to tell you how much Unity has helped me in meeting my problems of the past year. While they have not been grave ones, they have been problems that everyone meets daily. You have helped me particularly in conducting the meetings of my service club, which was an entirely unfamiliar activity to me. I know if Unity and your prayers had not given me faith and courage, I could not have carried

on. As a result I have had a very successful and pleasant year.—*M. H., California.*

UNITY has taught me to love those who have injured me, and I am sure that I have learned a great lesson in that I have prayed earnestly for strength to keep bitterness from my mind; for there is no place for vindictive thoughts in a Unity student's life.—*J. B., Wisconsin.*

He Is My Refuge

I SHOULD so like to have the seven pamphlets mentioned by your most inspiring radio talker. Use the inclosed to help maintain this radio program, which I have no doubt is helping millions start the day in a much better frame of mind.

I have been (and am now) studying *Lessons in Truth.* I have read it many times before but never with the clear understanding I now have. I have been supposed to be dying with organic heart trouble and complications for eight years. Praise God, every day sees me stronger and better. My family are all saying, "Mother, you're wonderful."—*Mrs. H. O., Washington.*

Give unto the Lord

I JUST started tithing last May and must say I have never been happier. I find it such a pleasure I can hardly wait to receive my check each week in order to give God's tenth to Him first. It is a pleasure to do this, besides receiving so many blessings in all other ways.

My work, friends, and life in general all seem to have changed for the better. I have never known such happiness before. I wish everyone could just know what it really means to tithe.—*M. E. E., New York.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am one of the most bewildered of the bewildered. My life seems to have no rhyme nor reason. The irony lies in the fact that for the major portion of my life I have been a seeker after Truth. I have sought God and reason for myself and for my fellow men, sought to give direction to the aimlessness of the inhabitants of the earth; but up to the present I have enjoyed no experience that could lead me to believe that I can accomplish this. I have been expecting an experience direct from God, with accompanying supernatural phenomena.—*From a letter received by Silent Unity.*

There is a story about a young man who lived in a valley. One night he caught a glimpse of a beautiful bird. He found out that its name was Truth. Thereafter life meant only one thing to him: the seeking after that bird. He built traps, very ingenious traps, and caught many birds, some of them very beautiful and interesting, but never the one bird he sought.

Finally he learned that the bird dwelt on the other side of the mountains that rimmed the valley. So he set out to cross the mountains, and after many struggles he reached them. To his surprise he found that steps had been carved in their sides. But when he climbed them he discovered that the steps suddenly ended, the sheer wall stretching into invisibility above him.

He was still young, so he decided that he would finish building the steps over this mountain. He set to

work. The rock however was extremely hard, it was bitter cold at this high altitude, and there were fierce storms. Although he worked diligently, it took him years and years to carve just one more step. Then he realized that his strength had given out and that he would be able to go no farther. He realized too that it must have been in this way, by persons' spending a lifetime carving out one step, that the whole stairway up the mountain had been built and would probably continue to be built. He thought what a hopeless task it was!

Then just as he fell back exhausted he heard the rush of great wings above him, and looking up, he caught once more a glimpse of the beautiful bird Truth that he had so steadfastly sought. And out of the darkness and storm above him there came fluttering down one feather, which he clutched tightly in his failing fingers.

Although we realize that in one lifetime perhaps only a very limited amount of the Truth will ever be uncovered by one man and that the search for Truth is never-ending, we see no reason for unhappiness or discouragement in that. We are glad it is so, for it holds out to us the prospect of eternal unfoldment.

We do not feel that seeking after Truth is a discouraging matter at all. He who would be a seeker after Truth must have great courage and understanding, but life is good, and to seek after Truth is good above all.

Life contains its own justification. Living is an end in itself. It is futile to seek extraneous ends in order to justify life. To live is to fulfill the prime purpose of life, a purpose far grander than any goal that life may eventually lead to.

We believe that all life simply seeks to express itself more fully; therefore the more fully we live the more nearly we fulfill the purpose of life. And what does it mean to live fully? One way to assure yourself of a full life is to be a seeker, for that means that your mind will have far horizons. Man is a threefold being: body, mind, spirit. To live fully and to fulfill the purpose of life is to unfold more of one's physical, mental, and spiritual faculties.

Improve your body; develop its many capabilities. Broaden your mind; quicken its faculties. Uncover and unfold your spiritual powers.

One thing to bear in mind is that God is in you, not outside of you; for life is in you and expresses itself through you. Therefore in revealing Himself to you God will not come accompanied by supernatural phenomena but as an inner knowing and joy in the quietness of your own heart.

Seek diligently, for it is good to seek. The seeker grows and develops. And remember that to the real seeker it is the seeking that counts. The hunt is worth more than the bag, the contest more than the prize. The measure of life is in the living.

I have closed the door on Fear.
He has lived with me far too long.
If he were to break forth and reappear,
I would lift my eyes and look at the sky,
And sing aloud and run lightly by;
He will never follow a song.

—IRENE PETTIT MCKEEHAN

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Louise Newman, Unity, Commercial bldg

Santa Cruz—Mary Higgins, Society of P. C., 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert (LM) Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, 1230 Grant

Springfield—Maud Kellogg (LM) Unity, 408 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Murrel C. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloise Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter bldg

MICHIGAN

Bay City—Roxie Miller (LM) Unity, 301 S Henry

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Virginia Shipley (LT) Unity, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Ralph Johnson (LT) Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S. Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel
Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Lillian Matthews (LM) Unity, 271 Delaware
Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake
Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd
Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State
Jamestown—Lillian Matthews (LM) Unity, Y W C A
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110
Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R. O'Day (LM) Unity, 34 High
Canton—Unity, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Marion—Fannye Treaster, Unity, Harding hotel
Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone
Toledo—Beatrice Whipps (LM) Unity, Commerce Guardian Bank bldg
Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LM) Unity, Y M C A
Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg
Oklahoma City—Theodore Speers (LM) Alice Cronley (LT) Unity, Y W C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Chris. Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton, Unity, Elk hotel
Medford—Marion Clifton, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel
Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk
Corpus Christi—Wallace Tooke (LM) Unity, Hendricks bldg
Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce
El Paso—Hobart Gillespie, Unity, 305 E Franklin
Ft Worth—Ruth Gillespie (LM) Unity, Texas hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2115 Live Oak
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel
Kennewick—Beulah Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity, Benjamin Franklin hotel
Wenatchee—Beulah Scott, Unity, Cascadian hotel
Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Janesville—Mae Lundahl, Unity, Meyers hotel
Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg
Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth
Toronto—Herbert J. Hunt, Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1
Sunderland—Thomas W. Merrington (LM) Unity, 8 Park Terrace
Rushton—Dora Johnson, Heaton rd

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10
Breath of Immortality	.10
Challenge of the Dawn, The	.10
Gifts for the Christ	.10
Great Helper, The *French, English*	.10
He Passed This Way	.10
Holy Bread	.10
Joy Cometh	.10
Life Is Consciousness	.10
One Perfect Gift	.10
Prayer of Prayers	.10
Protecting Presence, The	.10
Song of Life, The	.10
The Mental Equivalent	.10
Turning Point, The	.10
Twenty-Four Golden Hours	.10
Way of Faith, The	.10
What Child Is This?	.10
Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

Appearing in Other Unity Magazines This Month

Lenten Consecration

Everyone of us has habits that need correcting. We have impulses, emotions, and habits of thought and speech and action that should be given up. At this season of the year there is a great spiritual urge in all of us to grow, to rise to greater heights, to prove our spiritual supremacy. It is a good time to get rid of bad habits and to replace them with better ones. How to do this in a practical and effective way is told in the article "Lenten Consecration" by Clara May Rowland, appearing in *Daily Word.*

What Do You Really Want?

Would you like to know how to pray in such a way that you would not be fearful of asking too much? Would you like to pray with the utmost confidence, knowing that the things you desire are your divine inheritance? You will be interested in the article "What Do You Really Want?" by Eleanor Hunter in the April issue of *Good Business.* In this article she tells you just how to pray for what you want and then to rest in the complete and absolute knowledge that you are working with God and that your good is here in the fullness of His abundance and generosity. The article will help you clarify your desires and explain how you can obtain them.

A Woman Prayed

On the way to her doctor's office a woman prayed in anguish of mind, "Please, God, let me get well." As she later waited in a small, quiet room she felt all fear leaving her and a deep sense of joy and freedom taking its place. Instinctively she knew that she was alone with God, that from then on she would have her hand upon the wheel of her life. The happy events that followed this realization are told in "Her Hand upon the Wheel," a true story by Frances Caldwell Durland appearing in *Progress.*

Buried Treasure

"Map of ye Pirate Treasure" were the words printed on the yellowed old paper that David found in the attic. Excitedly he dashed down to the kitchen to show it to Grandmother. She had never seen the map before, but she said there was always treasure for those who have eyes to see it. Taking a shovel, David and his sister Vivian started on a treasure hunt. What they found is told in the *Wee Wisdom* story "The April Fool Map," by Eleanor Hammond.

What Religion Means

"Bringing Power into Religion" is the title of a timely article by Winfred Rhoades appearing in the April 3 issue of *Weekly Unity.* The author says that if religion is to be a real power in the world it must lead to contact with the very Spirit of God. It must mean personal possession of that Spirit and the habit of drawing upon it daily for strength to meet any situation that may arise.

Various Unity Activities

From Radio Listeners

We thank you very much for the "Unity Viewpoint" broadcast. With transportation curtailed we are truly fortified by this fifteen minutes six times a week, and we feel that we are never working or praying alone.—*Berkeley, Calif.*

I like your messages; I like your choice of words and what they suggest. They always send me off to work with a cheerful lift, mentally and physically. —*East Orange, N. J.*

I have been listening to your broadcasts for a long time, and I have been wanting to write to tell you how much I have enjoyed them. There is nothing but helpful suggestions in your talks. I always wait for that last "God bless you," when I shut off my radio and say, "God bless you too."—*Seattle, Wash.*

Subscriptions for Men in the Armed Forces

If you have a friend in any branch of the service who would enjoy a *Daily Word* subscription, send us his name, rank, and address, and we will enter a subscription for him without charge. If your friend is in the army, he must be stationed within the borders of the United States in order to receive a subscription at your request. If he is stationed outside the United States he must make the request himself. This restriction does not apply to men in the navy, coast guard, or marine corps.

News FROM UNITY

His Yoke Is Easy

One of the greatest blessings to the new student of Truth is the happier interpretation of familiar passages of the Bible. Only a Truth student could have written the article "Take My Yoke upon You," which appears in *Unity* magazine for May. If you have looked upon the word "yoke" as some kind of narrow exaction demanded of the Christian in order to limit his joys you will find comfort in this article by Kathleen W. Welch.

The Mental Equivalent

The thousands of copies of *The Mental Equivalent* that have been sold since its publication a few months ago testify to its importance in the list of Truth books. Our friends write us that they enjoy giving it to friends who are beginners in the study of Truth and that it is an ideal introduction to Unity literature. The booklet was written by Emmet Fox, well-known Truth teacher and lecturer, of New York City.

God in You

She was only a servant girl, but her face was kindly and there was a spiritual expression in her eyes. I asked her if she liked America and if she was happy in her new surroundings.

"I was not happy at first," she answered. Then she told me how lonely and homesick she had been, and how difficult the work in this house seemed to her. But one day, feeling exceptionally lonely, she rememberd that her mother had taught her that God is everywhere. The story of how realization of God's presence came to her and how she was able to solve her problems is told in the chapter "God in You" in the book *Lovingly in the Hands of the Father*. The book was written by Evelyn Whitell.

Demonstrations versus Operations

A man and a woman, strangers to each other, found themselves seated at the same small table in

a crowded restaurant. In the course of their conversation the man remarked that his wife was connected with the Unity School of Christianity.

"Unity!" exclaimed the woman, and there was no mistaking her interest. Then she told how Unity had helped her make a wonderful health demonstration. Later on her doctor examined her and found not a single trace of the disease.

But the man too had had a healing, and his companion listened while he told how through Unity's help he too had overcome a serious condition.

How thankful they were that through Unity's guidance and their faith in the healing power of God they could report demonstrations instead of discussing operations.

Not essentially your possessions, but essentially your spirit toward your possessions, makes you rich or poor.—*From What Are You?*

How to Pray

"Do not supplicate or beg God to give you what you need," says Charles Fillmore "but get still and think about the inexhaustible resource of the infinite mind; think that it is present in all of its fullness, and always ready to manifest when its laws are obeyed. This is what Jesus meant when He said: 'Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.'" —*From Book of Silent Prayer.*

New Postal Regulations

If you have a friend in any branch of the armed forces who would like a *Daily Word* subscription, send in his name, rank, and address, and Unity will enter it for him without charge. If your friend is an army man he

must be stationed within the borders of the United States in order to receive a subscription at your request. If he is stationed outside the United States the request must come from him if it is to comply with the postal regulations. This restriction does not apply to men in the navy, coast guard, or marine corps.

A Mother Talks about Faith

From Oklahoma comes this comment by a mother (a *Weekly Unity* reader): "Prayer has always been my source of power, but Unity has made me pray about so many things that I didn't think to pray about before. I know now that God is a God of little things as well as big ones.

"Unity has definitely increased my faith. I know by experience that many obstacles may be removed through faith. If we could only realize that God wants us to trust Him in the same manner that we want our children to trust us! My children know that when I make them a promise I am going to fulfill it. God has made us many promises, and according to our faith He fulfills them."

Praise for Progress

"You have certainly made *Progress* attractive," writes a California mother. "To me nowadays the cover, with its beautiful photo and new verse each month, is a sermon in itself. I am a busy wife and mother, and I get so much out of every issue of *Progress* that I do not want to miss a copy." This is just one of many letters in praise of *Progress.*

Share Old Copies

Our readers find many interesting ways to pass along old copies of Unity magazines. One friend writes that she leaves her old copies at her local Unity center for free distribution, mails them to friends, or leaves them on the seats of streetcars and busses. Another friend says she

lives in a trailer camp and keeps a sort of free circulating library of Unity literature. She writes: "You'd be surprised to know how many people come to my trailer for books and magazines."

All healing systems recognize joy as an important factor in the restoration of health. That there is an intimate relation between happiness and health goes without saying. The spirit of health or the restorative power of nature, as it is sometimes called, is always right at hand awaiting an opportunity to enter in to make the body whole and perfect. Joy relaxes the mind and body so that health can take possession and become manifest as perfection. The effect of joy on spiritual healing is told in the chapter "Healing Power of Joy" in Charles Fillmore's book *Jesus Christ Heals.*

A Case of Active Faith

Early in November a friend who teaches music ordered a *Wee Wisdom* subscription for each of

her ten piano pupils and requested prayers for her continued success. The next report came in December. She had seventeen new pupils and she said: "Please enter a *Wee Wisdom* subscription for each pupil." Active faith truly paves the way for success.

Make Room for God

To make room for God in our life we must learn to surrender our right to fret and stew and tax our human strength to the last notch. We must learn to give up our notions about the need for haste and the pressure of time, to surrender our personal prejudice about people and things, to give up our belief in illness and negation.

Even God can't do a thing for us when we fill our mind with worry and fear. We must learn to clear a space in our consciousness and then to think about God. "Make Room for God" is the title of one of the chapters in the book *God Is the Answer,* written by Dana Gatlin.

Request for a Prayer

"On a streetcar I happened to get a glimpse of a Unity placard with 'Prayer for Courage.' I am enlisted in the air corps and expect to leave soon, and I did not get a chance to learn the prayer. Will you please send a copy for my billfold so that I may keep it with me at all times. I know it will carry me through anything."

As a result of his request this young man received an assortment of literature that Unity sends free of charge to servicemen. Also he was offered a *Daily Word* subscription.

We Ask Your Help

Won't you kindly send us your renewal order as soon as you receive the notice that your subscription is expiring? This will simplify the work in our office and help us conserve paper in accordance with government regulations. Your co-operation in this matter is deeply appreciated.

The basis of tithing is recognition of God's ownership and man's stewardship. To understand this truth and to act upon it brings abundant reward. The chief reward is increased spirituality, manifesting itself in the blessings of heart, soul, mind, and strength that come through conscious unity with God.—*From As You Tithe so You Prosper, by L. E. Meyer.*

Unity Periodicals Are Appropriate for Easter Giving . . .

Easter is characterized by spiritual awakening, a coming into newness of life and purpose, and with this the Unity message is in full accord. What better time to give subscriptions for Unity periodicals and help your friends keep the Easter spirit alive in their hearts? There is a Unity periodical for each of your friends:

UNITY—Give this 100-page magazine to a friend who is earnestly seeking to come into a deeper understanding of Truth. It is an advanced message of Christian healing and Christian living.

DAILY WORD—For a friend who likes to observe a daily spiritual program. Topping each page is a strong affirmative prayer to help him meet the day successfully. Articles and poems are also featured.

WEEKLY UNITY—The simple, friendly handling of Truth principles by this 8-page periodical makes it a help in meeting everyday problems. Give it to a friend who is new in the study of Truth.

GOOD BUSINESS—Carries stimulating articles and true-experience stories that show how success is attained through the application of Truth principles to business. For a business or professional friend.

PROGRESS—For any friend who is young in spirit, regardless of his age. It is illustrated in color and carries friendly, heart-warming stories, poems, and articles, and attractive regular features.

WEE WISDOM—For boys and girls of 5 to 13. A colorful magazine that provides a wealth of constructive entertainment while teaching the child the principles of Truth and how to use them.

Your gift subscriptions will begin with the April number and they will reach your friends in time for Easter. An attractive folder will announce that the gift is from you. Each Unity periodical is priced at $1 a year.

Unity School of Christianity, 917 Tracy Ave., Kansas City, Missouri

Let Go and Let God

Have you found that the thing you want most and try hardest to get seems the most difficult to demonstrate? This is because your very tenseness works in opposition to your faith. If you really have faith you will relax and let God take over your problems, while you turn your attention to other things, one of which may prove to be the channel through which your good is to come to you.

The Unity Prosperity Bank plan offers you a drill in letting go of your strained thoughts and cultivating a deeper, more abiding faith in God as the source of your every blessing. Send for a Bank and use the prayer that comes with it. Each day as you pray, drop a coin into the Bank for the purpose of sharing Truth with others; for praying and sharing help to hasten your demonstration.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

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Send Easter *Greetings*

THE EASTER SEASON offers an excellent opportunity for remembering your friends or loved ones with a cheerful greeting, such as the Unity greeting booklets convey. These booklets carry an inspirational message that may give just the encouragement or help that is needed. Your order now will give you time to select the right one for each person and to remail it before Easter.

An attractive mailing envelope that requires only one cent postage is included with each booklet. The booklets are 10 cents each, or 12 for $1.

THE MENTAL EQUIVALENT

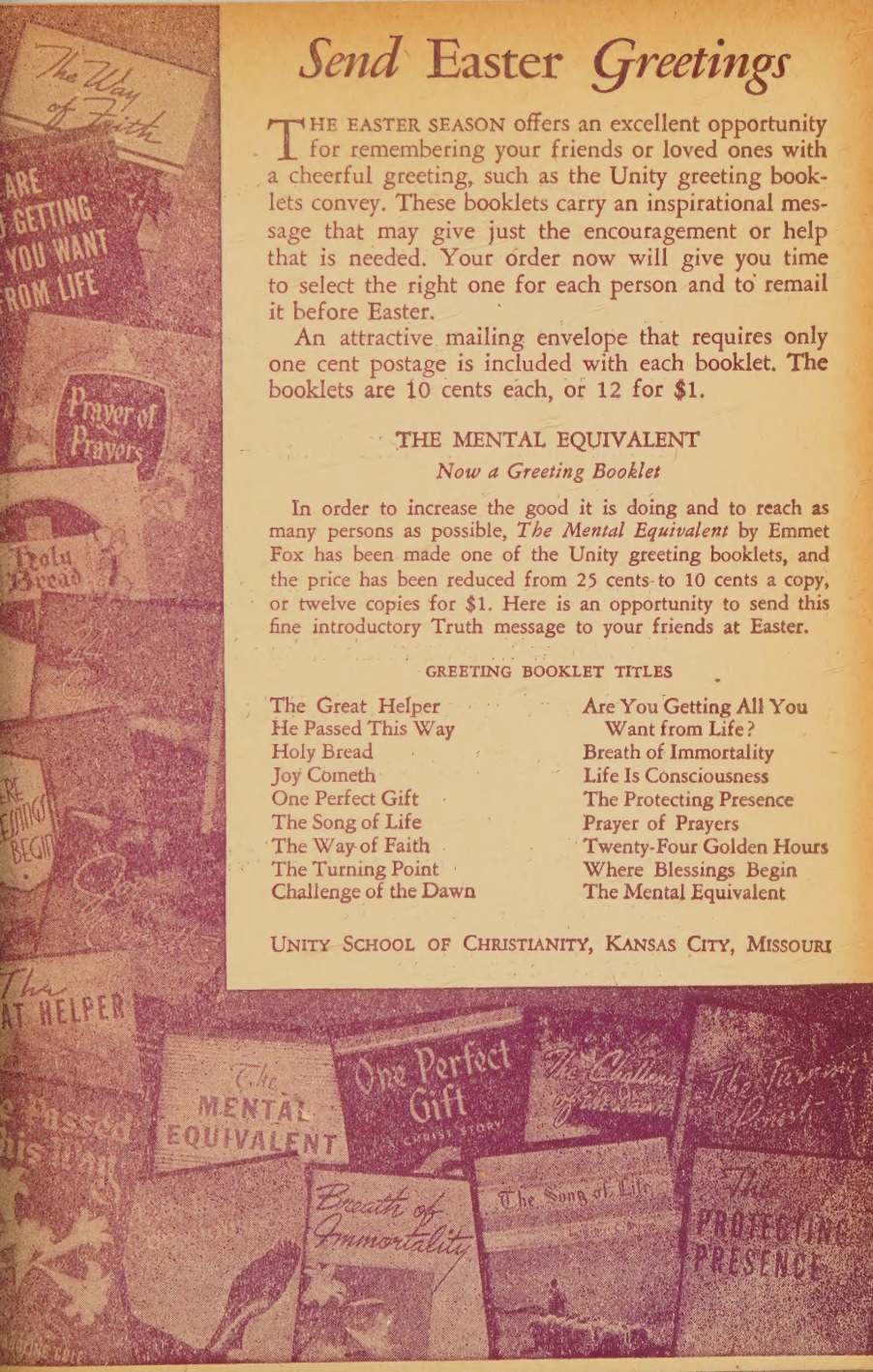
Now a Greeting Booklet

In order to increase the good it is doing and to reach as many persons as possible, *The Mental Equivalent* by Emmet Fox has been made one of the Unity greeting booklets, and the price has been reduced from 25 cents to 10 cents a copy, or twelve copies for $1. Here is an opportunity to send this fine introductory Truth message to your friends at Easter.

GREETING BOOKLET TITLES

The Great Helper
He Passed This Way
Holy Bread
Joy Cometh
One Perfect Gift
The Song of Life
The Way of Faith
The Turning Point
Challenge of the Dawn
Are You Getting All You Want from Life?
Breath of Immortality
Life Is Consciousness
The Protecting Presence
Prayer of Prayers
Twenty-Four Golden Hours
Where Blessings Begin
The Mental Equivalent

UNITY SCHOOL OF CHRISTIANITY, KANSAS CITY, MISSOURI



The Unseen Guest

Anne Murry Movius

He walks among the simple things;
Then blessings fall
Upon the labor and the home—
Over all.

He walks among the common things
Unseen, with outstretched hands;
In glow of fire and candlelight
He smiles and understands.

He walks among the quiet things:
Oh, may His presence be
Very close and dear
To you and to me.